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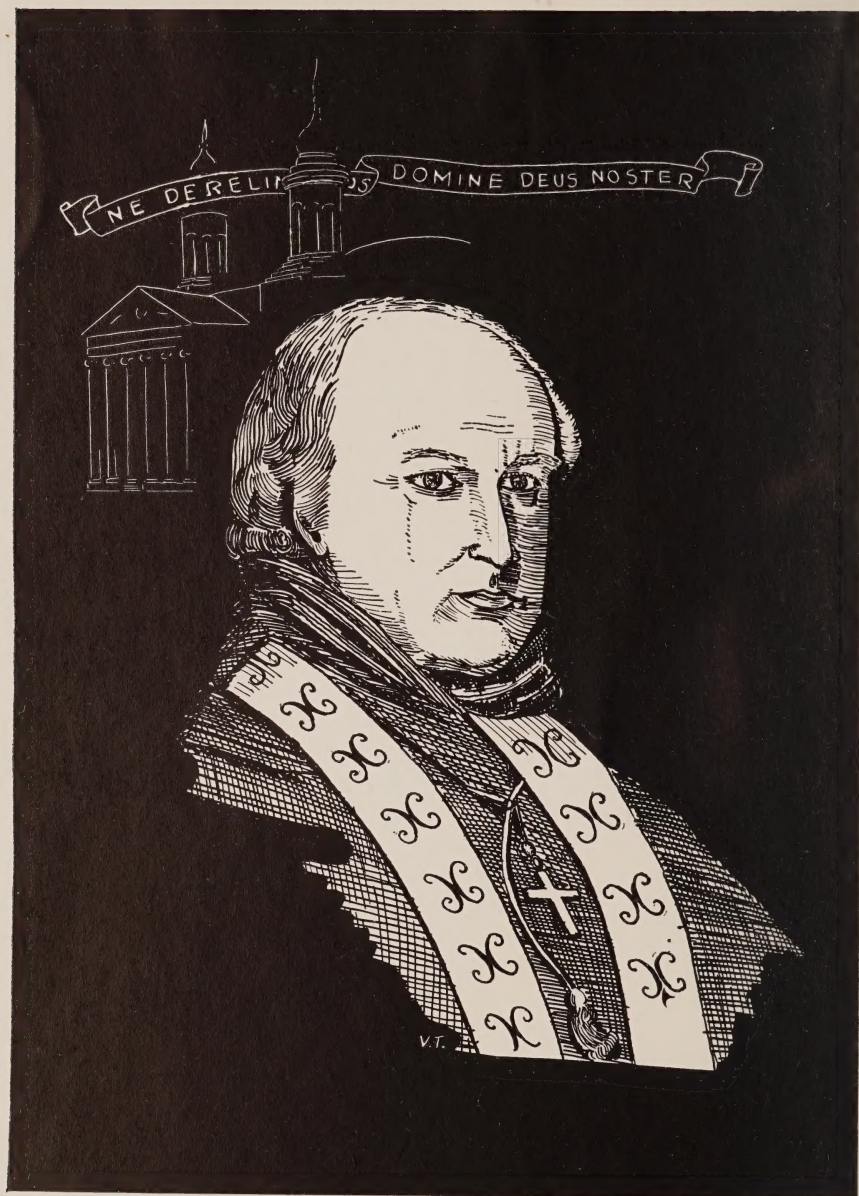








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# *The Catholic Church*

IN

## *The United States*

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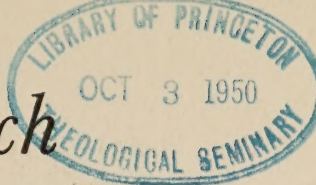
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## Preface

SOME few years before his lamented death, the Right Reverend Peter Guilday encouraged the present writer to arrange a textbook on the history of the Church in the United States for use in seminaries and colleges. In Monsignor Guilday's opinion the time was ripe for such a work since much material could now be collected from the printed pages of works that have been written by scholars in the various fields of our history. Even though this material may not yet be comprehensive enough for a detailed history, it is adequate for a compendium. If the product meets with approval, the author must refer the success to his former professor and eminent history scholar, Monsignor Peter Guilday.

Available are only two outline histories that could in some measure have been followed in this compilation. One of them, *A History of the Roman Catholic Church in the United States* by Thomas O'Gorman, was of little use because, although published in 1895, it carries the story in some detail only up to 1866, and it presents little more than an extract of Shea's four volumes. Theodore Maynard wrote *The Story of American Catholicism* with an eye to the general reader, or, in his own words, as a popularizer, and would therefore hardly expect his readable, but not always accurate, book to become the basis for a textbook. Therefore the present writer was obliged to embark on his own course with the help of the monographs that have been published.

Naturally the general guiding lines of Shea's four volumes had to be followed, as well as Dr. Guilday's newer version in the lives of Carroll and England, but the presentation had to

go other ways. The first part presents the early mission history in a condensed form as a preparation for the history proper of the Catholic Church in the United States. The second part explores the foundation of the present hierarchical order before the great immigrations set in. The difficulties of the immigration period are presented in the third part. The mature Church is sketched in the fourth part.

Since this book is to be a guide for students, it is supplied with many footnotes and references as an aid to find the printed sources and through them the original sources. As a rule, popular histories are not cited. It is not practical to enumerate all the available sources; the general bibliography of the subject has grown to such an extent that even Dr. John Tracy Ellis did not dare to call the collection of his 775 titles anything else than *A Select Bibliography of the History of the Catholic Church in the United States*. The bibliography at the end of this book does not offer any more than the titles enumerated in the footnotes and references, but it may be of some use because it presents them in greater detail than was possible in the body of the book itself. Some patient student would deserve high commendation from historians if he would compile a classified list of the articles that have appeared in historical periodicals.

Direct quotations are given more copiously in this book than is usual in textbooks, because the writer judges that the student should have some direct knowledge of the sources without being obliged to search in the original works, which are not always accessible. It may lead him to further investigation, if only out of a spirit of historical curiosity. Then too, a quotation often gives a clearer picture of a situation than a long description can present.

That each period may have its proper setting, the general condition of the time is usually presented, but always with an eye to its influence on the history of the Church in the United States. The development of the dioceses has been followed throughout the work. This may become tedious, yet it seems necessary if the material growth is to be grasped. The names of the ordinaries in the archdioceses, dioceses, and vicariates apos-



tolitic will be found in the Appendix for reference. The religious bodies of men and women have been noted at their coming or their founding because their contribution to the development of the Church in our country has been most impressive. Of course, full accounts of their activities cannot be expected in a book of this compass, nor even complete references to their histories, for such a list would have encumbered the book with too many details.

Beginning with the second part, the actual founding of the Church in the United States, the writer has seized upon some important happening within each decade and has attempted to develop the topic even beyond the particular decade side by side with other developments during the specified ten years. The divisions of each of the three parts are therefore partly topical and partly decadal. Of necessity we had to treat the fourth part cursorily, for we have not yet arrived at the right perspective.

While compiling all these matters, the writer was particularly struck by a general loyal adherence to the Holy See throughout our history, even though there were individual acts of insubordination in one district or another, in one period or another. The author wishes to state that his references to sanctity or martyrdom should not be construed as an anticipation of the decisions of the Church; but as being based merely on human authority.

The writer expresses his gratitude to the Reverend Fathers Conrad Amend, C.P., Donald Shearer, O.F.M.Cap., Maurice Maurer, O.F.M.Cap., for their assistance in reading the manuscript, but inaccuracies and misinterpretations must be attributed to the author. He is also grateful to the Very Reverend Father Kevin Smyth, O.F.M.Cap., for valuable information, and to the many others who proffered their help and bore patiently with him while this book was in preparation. He is specially grateful to the Reverend Father Vianney Thibedeau, O.F.M.Cap., for the sketch of Archbishop Carroll that appears as the frontispiece of this book.

Sincere thanks are offered to the following persons and

groups that have permitted the use of direct quotations and material from their copyrighted works: Bishop Gerald Shaughnessy, S.M., Father Norbert Miller, O.F.M.Cap., Father Donald Shearer, O.F.M.Cap., St. Anthony's Guild, the Gilmary Society, P. J. Kenedy and Sons, Benziger Brothers, and the *American Ecclesiastical Review*.

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PART I

THE PERIOD OF THE MISSIONS

(1492-1780)

We can accept the fact that Catholic Norsemen planted the cross in the soil of the Western Hemisphere about 500 years before the arrival of Columbus. According as we find substantiation, we can accept or reject the so-called legends of St. Brendan and St. Columba. We may be intrigued by other supposed plantings of the cross in the Americas during the early centuries, and yet deny them credence until better proofs of the supposed events are forthcoming. But we cannot deny that permanent results were obtained only after Christopher Columbus planted the cross on the tiny island of the Bahamas, which he called San Salvador to honor Him for whom he entered upon this expedition, on the early morning of the memorable twelfth day of October in the year of our Lord fourteen hundred and ninety-two.

Columbus claimed the new land for Isabella of Castile and Ferdinand of Aragon, under whose flags he sailed, and these Catholic sovereigns immediately set the stage for the evangelization of their new acquisition. Gaining territory and preaching the gospel went hand in hand, first to the west and the south, and after many years to the north into the reaches of the present United States. Within the first hundred years little progress was made by the Spaniards in the territories they called Florida, New Mexico, and California. Actual acquisition and evangelization came to a height only in the second hundred years, to dwindle again in the third century.

During the second hundred years the French made good their conquest of the Spanish claims, beginning along the

Maine coast, continuing up the St. Lawrence valley until they reached the Mississippi, and then following this river down to the Gulf of Mexico, which latter region they were never able to hold entirely. They also planted the cross as they moved from place to place.

Within this same period Protestant England gained a strong foothold on the Atlantic seacoast, but could not prevent a slow planting of the cross by the French and Spanish. It was inevitable that, when the three countries of Spain, France, and England met in their advance, there would be a gigantic struggle. It ended in the triumph of England, but paradoxically brought about the independence of the United States and a firmer establishment of the Church in our country. The years 1492 to 1780 are, then, the mission period, during which the broad foundations were laid for the Church in the United States of America.



## CHAPTER I

# *Florida (1492-1819)*

**W**HEN Christopher Columbus planted the cross on San Salvador, October 12, 1492, he did more than take possession of an island, or even a hemisphere, in the name of the Most Holy Trinity for Isabella of Castile and Ferdinand of Aragon; he also imposed upon those monarchs the obligation of Christianizing this region of vast extent that he himself never came to know. The sovereigns willingly shouldered the burden, for they were permeated with a Catholic spirit that had just been revitalized by their recent successful crusade against the Moslem in Granada and the permanent return of all the Iberian Peninsula to its Catholic heritage.

### **The Catholic Discovery**

Columbus<sup>1</sup> had imbibed this same Catholic spirit at his mother's breast in Genoa, where he also acquired a deep love for the sea and high adventure. The outward manifestation of his faith may have been somewhat dimmed during the rough seafaring days in Portugal, but the faith remained firm in his innermost heart. In the time of need when he looked for permission to sail west in order to reach Cathay in the East, his particular friends were churchmen. The Franciscans Antonio de Marchena and Juan Perez were his intimate counselors,<sup>2</sup> and the Dominican Diego de Deza was a faithful adviser.<sup>3</sup> When he finally set out on his memorable voyage, he did so with the blessing of the Church for himself and his motley crew. His special prayer was that he

### **Columbus**

<sup>1</sup> Samuel Eliot Morison, *Admiral of the Ocean Sea*.

<sup>2</sup> *The Americas*, III (1947), 319-41.

<sup>3</sup> Jordan M. Dillon, *A Dominican Influence in the Discovery of America*.

might find Cathay and its treasures in order to help his sovereigns carry the cross into the farther reaches of the Moslem territory and thereby regain the holy places and that he might be enabled to bring Christianity to the natives he would find. Despite the many adversities he encountered, owing chiefly to his want of administrative talent and the jealousy of others, his Catholic purpose was never shaken. And when death came to him in 1506, he remained so firmly rooted in the faith that he was considered worthy to have the Franciscan habit as his shroud.

Ferdinand, who kept a firm hold on Castile, as well as on his own Aragon, after the death of Isabella in 1504, also continued to provide for the spiritual welfare of the natives found in the new territory of the Americas. Twelve missionaries together with Bishop Bernard Boyl, a Minim, accompanied Columbus on his second voyage to Hispaniola. The Bishop returned to Spain after only one year, but the priests of several religious institutes continued their work of evangelization among the Indians and of the preservation of the faith among the colonists so effectively that, in 1511, the dioceses of San Domingo and Concepcion were permanently founded in Hispaniola, and the diocese of San Juan in Puerto Rico, all three of them suffragan sees of Seville in Spain. After seven more years the diocese of Santiago in Cuba was erected, to become the ecclesiastical center for Florida when the latter was finally settled. In 1545 San Domingo was made an archdiocese, and Santiago became one of its suffragan sees. In this same year Mexico City was also declared an archdiocese to head the ecclesiastical province that comprised all of New Spain, our present Mexico with its dependencies, called New Mexico.

This march of colonization and evangelization at first went westward and southward from Hispaniola and Puerto Rico.

**Explorations** North America was discovered only in 1512, when Ponce de Leon hit upon this mainland and called it Florida, a name that was applied by the Spaniards to all the territory east of present Texas and

north of the Caribbean area as far as the imagination could carry. Ponce de Leon himself tried to make a settlement within present Florida, but it brought about his death and the abandonment of the attempt. Other explorers then set out scrutinizing and mapping the coasts along the Gulf of Mexico and the Atlantic Ocean. When they landed at some point, the priests in the expedition would try to get in touch with the Indians in the hope of converting them, but nothing of permanent value was accomplished in North America during the remaining years of Ferdinand.

Charles I, the Hapsburg grandson of Ferdinand, succeeded his maternal grandfather to the throne in 1516, and for the first time there was one fully recognized ruler for a united Spain. Three years later, at the death of his paternal grandfather Maximilian I, Charles obtained the Hapsburg possessions and was elected emperor (Charles V) of the Holy Roman Empire, the most powerful sovereign of his time. During his reign, which lasted until his abdication in 1556, many unsuccessful attempts were made to colonize Spanish Florida, but a firmer hold was laid on the possessions farther south, where the lure of treasures proved a greater incentive for exploration. While these attempts were being made, Charles never forgot the obligation inherited from his grandparents to establish the faith wherever colonization took place. He kept insisting on the importance of this duty, even though his subordinates were not always high-minded enough to follow his instructions. With the obligation went certain rights bestowed by the popes to nominate ecclesiastical superiors for the new regions and to regulate the sending of missionaries, but always connected with the further duty of providing for their needs. He is not known to have abused his privilege, for his was a deep-seated faith, but it brought about some abuses in later years when the faith was no longer so firm in the hearts of the subsequent rulers.<sup>4</sup>

In 1526, eighty-one years before the first permanent English settlement in the same place, Lucas Vasquez de Ayllon started

<sup>4</sup> Silvio Zavala, *New Viewpoints on the Spanish Colonization of America*.



a colonization project on the James River, in present Virginia. He was accompanied by three Dominican friars, whose superior was Father Antonio de Montesinos, the friar who had done much to have Indian slavery prohibited by the government even though he condoned the practice of Negro slavery. Ayllon provided well for this settlement, which he put under the protection of St. Michael, and he hoped that the missionaries would make it a center for Catholic life among the aborigines. Unfortunately Ayllon died of the rigors of the climate within a short time after his arrival, and the colonists returned to San Domingo. Spain had lost her first important chance to hold the Atlantic coast.

Almost simultaneously with this attempt, in 1527, another was made along the Florida coast of the Gulf of Mexico by Panfilo de Narvaez, who recruited his expedition in Spain. In his entourage were secular priests as chaplains for the soldiers and colonists and five Franciscans as missionaries to the Indians. The government was so confident of success that one of the Franciscans, Juan Perez, was appointed bishop, even though he could not yet be consecrated on account of the lack of some formalities. Consequently he was the first bishop to set foot on the soil of the present United States. But the colonists were soon disillusioned and tried to return to some Spanish settlement. All but four of them perished in the attempt. They finally reached Mexico in 1536, after untold hardships and privations. According to their accounts, their lives were spared only on account of seemingly miraculous cures of sick Indians. But they brought back tales they had heard about golden cities farther to the north, and were thus instrumental in preparing the search for the Seven Golden Cities of Cibola.

While this New Mexico expedition was being prepared, another large colonization and exploration project was launched in Spain under the direction of Hernando de Soto. The group reached western Florida in 1539, accompanied by eight secular priests as chaplains and four religious priests

(two Dominicans, one Franciscan, one Trinitarian) as missionaries to the Indians. They fought their way through the country of the present states of Florida, Alabama, Georgia, South Carolina, North Carolina, Tennessee, Arkansas, Texas, and Oklahoma. The missionaries are known to have made converts, some of whom insisted on staying with the expedition. After some time Mass could no longer be celebrated for want of altar breads and wine. Eventually all the priests died. De Soto himself found a grave in the Mississippi, and the few survivors were led to safety in Mexico City.

The Dominican Father Louis Cancer set out in 1549 on a different kind of expedition, the kind he had carried out with notable success in Central America. He insisted that missionary expeditions should not be made under the protection of the military arm, as was the Spanish custom, but that the priests should come to the natives solely as apostles of peace. After much hesitation the government permitted him to undertake such a mission in Florida and had a ship fitted out for him and his companions. He mapped out the course carefully and proceeded with all caution. The perfidious captain of the ship, however, refused to land him and his four Dominican brethren at the designated place. Lest the expedition return without even an attempt at missionary endeavor, Father Cancer demanded to be let off at the place they happened to touch upon on the western shores of Florida. One priest and a brother were the first to land, and they were immediately killed by the unfriendly Indians. Yet Father Cancer could not be deterred from disembarking, and he too met the fate of his companions. The other friars returned home to announce that the expedition had produced martyrs, but had not resulted in the conversion of the natives.

**Louis  
Cancer**

Such consistent failures in Florida must have been discouraging to Emperor Charles. He was still more disappointed in the turn events had taken within the Empire on account of the Protestant Revolt. He resigned his throne in 1556, and died two years later, leaving Spain and her colonies, together with his

**Philip II**



possessions in Italy, the Netherlands, and the county of Burgundy, to his son Philip II. The ancestral possessions of the Hapsburgs in Austria were given to the brother of Charles, Ferdinand I, who had earlier acquired Hungary and Bohemia, and was now also raised to the imperial throne.

Philip in 1559 permitted the fitting out of still another expedition to the immense regions of Florida under the leader-

ship of Tristan de Luna. Six Dominican friars  
**De Luna** accompanied the colonists, who sailed for

Mobile Bay. Mismanagement soon engendered great dissatisfaction. Finally Villafane was ordered to take charge of the expedition and to move to Santa Elena in present South Carolina. Finding this new location just as uncongenial as the former, although removed from it by many hundreds of miles, he next proceeded farther north. Nothing now could satisfy the disgruntled would-be settlers but the return to Spain, which was accomplished in 1561. And that, in the mind of the King, proved the impossibility of settling the land in Spanish Florida. He considered such attempts too hazardous, too costly in lives and money, and not worth all the trouble. Therefore he formally forbade any further attempts at colonization in Florida.<sup>5</sup>

But Philip had not reckoned with a menace to his possessions on the Atlantic coast. He had taken it for granted that no other

power would encroach upon his possessions,  
**Coligny** even though his own people had not been

able to settle them. Admiral Coligny, the Huguenot minister of Charles IX of France, had other thoughts. He saw a welcome opportunity to settle his French coreligionists upon these uninhabited shores of North America, providing them with homes from which they would not be driven as from some places in France itself, and also giving them the opportunity to attack the treasure ships of the hated Spaniards from sheltered harbors not too far distant from the regular shipping lanes. He ordered the Huguenot Jean Ribault to

<sup>5</sup> Michael Kenny, *The Romance of the Floridas*, pp. 3-90; Maynard Geiger, *The Franciscan Conquest of Florida*, pp. 1-31.

settle some of his friends near the abandoned settlement of the Spaniards at Port Royal Sound in present South Carolina. This first attempt did not meet with the expected success. But after two years, in 1564, he sent another Huguenot, Captain Laudonnière, to repeat the attempt farther south on the present St. John's River.

When Philip II was made aware of this encroachment upon his territorial claims and realized the menace such a settlement would be to Spanish shipping interests, he felt compelled to reverse his former edict of non-settlement in order to have the encroaching Huguenots removed. Therefore he appointed Pedro Menendez de Aviles governor of Florida and commissioned him commander of an expedition to carry out the King's orders. Making use of his uncanny understanding of the ocean's vagaries and bravely leading his men over seemingly insurmountable obstacles, the doughty Menendez attacked the French settlement and put most of the settlers, as well as all the military men, to the sword. The French accused him of savagery, but they would not have shown mercy to him had the situation been reversed. Menendez understood that safety from further encroachment would not be provided by the mere destruction of the enemy; he would also have to set up the Spaniards for defense. And thus he built a fort and near-by established St. Augustine, the first permanent city of Spanish Florida. That was in 1565. From this center Spanish domination was then extended along the Atlantic coast, particularly toward the northern districts where the danger of encroachment always lay.<sup>6</sup>

In conformity with Spanish custom, Menendez had with him some secular priests as chaplains for his fleet and for the new settlement. Religiously-minded as he was and filled with the crusading spirit of spreading the faith, he sought missionaries of religious orders to convert the Indians. At first he succeeded in obtain-

**Menendez**

**Dominicans**

<sup>6</sup> Kenny, *op. cit.*, pp. 93-129.

ing the services of only two Dominican friars.<sup>7</sup> He had them repair to Chesapeake Bay with a colonizing expedition that was to establish an anchor point for Spanish operations in the northern regions. On the way to their destination the crew of the ships, deciding that they would not proceed to this distant point, turned their ships back to Spain.

In 1566 two Jesuits<sup>8</sup> set out for the colony of Menendez. One of them found a tragic death at the hands of the Indians

**Jesuits** when his boat was stranded north of St. Augustine, the other then turned to some other field of labor. Two years later four Jesuit priests

and six lay brothers arrived to start the actual evangelization of the natives. During the six years they spent in this mission field they moved up the coast from St. Augustine into what is now comprised in the States of Georgia and South Carolina, and established mission stations as they proceeded. But Menendez was still determined to have a colony in the Chesapeake region. Two Jesuit priests and six lay brothers declared themselves willing to obey his summons. However, they had hardly established themselves on the banks of the Rappahannock River when all of them were treacherously murdered by the Indians. The Jesuit Father General, St. Francis Borgia, deciding that he could not retain a mission field in which there was little hope of success while the newly acquired Mexican missions were clamoring for priests, recalled the remaining Jesuits from Florida.

The bereavement was of short duration, for the Franciscans<sup>9</sup> now heeded the call of Menendez to this mission field.

**Franciscans** They are said to have left a year later, upon the death of Menendez, because no provisions were made for their sustenance. At any rate, they were not absent very long. Spanish Florida remained a distinctly Franciscan mission field for almost two hundred

<sup>7</sup> Victor F. O'Daniel, *Dominicans in Early Florida*.

<sup>8</sup> Kenny, *op. cit.*, pp. 130-297.

<sup>9</sup> *The Franciscan History of North America*, pp. 124-50; Maynard Geiger, *The Franciscan Conquest of Florida, The Martyrs of Florida, The Early Franciscans in Florida*.



years: until 1763, when Florida was ceded to England after the French and Indian War.

Even though these friars were employed as chaplains for the settlers at various intervals when no secular priest was available, they always considered themselves principally missionaries for the Indians. As such

**Guale**

they extended their efforts into the Guale country, present Georgia and part of present South Carolina, and even farther north. Though comparatively large numbers of friars came to Florida, particularly during the eighties of the sixteenth century through the strenuous efforts of Father Reinoso, there were never many of them in the field at a given time in those early days, for many fell ill, and others were recalled on account of the many hazards. At the end of the nineties there were only fourteen of them. Yet progress was never halted. It was slow, but consistent. Gradually the friars found themselves able to move farther into the interior. They made use of all the means at their disposal to spread the faith, in no way deterred by the many difficulties. They learned the language of the Indians, opened schools for them, wrote and published books accommodated to their needs, and in accordance with Spanish custom tried to induce the Indians to settle near the mission stations, where they would have the protection of the soldiers against pagan incursions and could become more easily accustomed to the ways of religious civilization.

Ordinarily the home government vigorously supported the missionaries in their efforts. Many of the local governors seconded this policy, often at the expense of great personal inconvenience. But there were also

**Inter-  
ference**

troublesome governors who sought nothing but their own advantage. They aroused much dissatisfaction among the Indians by harsh treatment or by planting the seeds of resentment against the missionaries. By the time the matter was adjudicated in Spain through the proverbially slow bureaucratic methods in vogue, conditions might have changed several times and taken all meaning out of the earlier orders or arrangements. In the meantime the Indians were not slow in

sensing such inconsistency and making use of it to their own advantage and the disadvantage of the missions.

Not all the aborigines were equally willing to adopt the ways of the white man and to conform their lives to the tenets of

**Discontent** Christianity, for their earlier mode of life was more agreeable to them. The medicine men and sorcerers were not slow in keeping this pagan attitude alive. Even those Indians who had humbly bowed their heads in baptism became resentful of the burdens imposed upon them by the Catholic mode of life and longed for the fleshpots of their earlier way. Some of them easily slipped into this longing because there were not enough missionaries to be among them continually and to strengthen their faith, since the missions were too widely scattered for the comparatively small number of missionaries available in the immense field of activity. Other converts were enticed by the bad example of their weak or vicious fellows, and at times by the unprincipled behavior of the soldiers among them.

In 1597 a combination of such untoward conditions threatened the very existence of the Florida missions. The son of one

**Guale** of the chiefs, even though baptized, reverting to his former mode of life, set himself  
**Revolt** up as the leader of the dissatisfied elements.

When the friars reprimanded him and had him barred from succession to the chieftainship, he decided to rid himself of his mentors, and also of all Spaniards because they supported the missionaries. He plotted to exterminate all the whites at one fell blow. The shrewdly concocted plot took the Spaniards entirely unaware. Within a short time five Franciscans, four priests and one brother, were cruelly massacred. Another priest was made a slave and suffered untold indignities. The other friars and the garrisons were saved by the timely warning of some friendly Indians. The total destruction of the missions and settlements was averted only by the quick action and firmness of the governor with his military forces.

Philip II died before the massacre could be reported to him

and while he was considering the advisability of having a diocese erected in Florida. His son and successor, Philip III, was much perturbed when he received the Guale report. If he would have had his own way, he would have had the Catholic Indians transported to Hispaniola amid Catholic surroundings, and he would reduce the military post at St. Augustine to a minimum. The protest of the friars caused the reconsideration of his decision and its final abandonment. It was at the very time when England was preparing to settle along the coast farther north, the French were starting their Acadian settlements, and both were sending out corsairs to attack Spanish shipping in the Caribbean area.

**Philip III**

In 1606 Bishop Juan de las Cabezas Altamirano, O.P., ordinary of the diocese of Santiago in Cuba, to which Florida belonged, came to St. Augustine and the missions to examine conditions and to administer confirmation. He carried out the visitation

**Episcopal  
Visitation**

most carefully and sent a rather favorable report to Madrid, but also advised the sending of more missionaries if the mission were to prosper. He conferred the sacrament of confirmation upon no less than 2,000 Catholics, many of them indeed Spaniards and Creoles, but a goodly number also Indians. It was the first time that this sacrament was conferred in Florida. It is noteworthy that at this time the Bishop also ordained more than twenty young men to one or the other of the sacred orders. Some of them had come with him from Cuba; the others were Creoles who had been prepared at St. Augustine. Unfortunately we do not know which of the holy orders were conferred.

The situation in Florida improved from year to year. Friars arrived in increasing numbers. By 1612 there were so many of them that they were made a special unit in the Order by their formation into the province of Santa Elena, which comprised all the friars in Cuba, Florida, Georgia, and South Carolina. This gave them greater independence in local affairs and enabled them to re-

**Province**



ceive Creoles as candidates, even though they still had to rely to some extent on recruits from the home country. With the increase in numbers the friars were able to give more attention to the interior of the country, which they penetrated several hundred miles. They built new churches, established additional schools, all the while braving the many dangers from hostile Indians, malarial swamps, treacherous rivers, and the unwholesomeness of the Indian diet. The prospects for the future were bright, and the quarter of a century that followed is referred to as the golden age of the Florida missions.

In 1633 the friars began to penetrate the interior of northwestern Florida, the home of the Apalaches, stringing a line of mission stations back to St. Augustine and northward along the Apalachicola River into what is now western Georgia. Their labors were so successful in this region that within two years they were surrounded by a group of 5,000 converts. Thirty-five years later, when the Florida mission wave was at its crest, all the Florida missions counted 26,000 Catholic Indians, who were gathered around 35 principal mission stations.

Meanwhile Spain was gradually losing her prestige in Europe during the reign of Philip IV. When the Thirty Years' War came to a close, as far as Spain was concerned, in the Treaty of the Pyrenees, she ceded European dominance to France. The mentally unbalanced Charles II was not the proper person to wrest this hegemony from Louis XIV. In the colonies a definite threat to Spanish predominance was also developing by the settling of the English from Virginia northward after the founding of Jamestown in 1607. The move southward toward the Florida settlements was definitely set in motion when the Stuart Charles II rewarded his loyal adherents by giving them grants in the Carolinas. By 1670 Charleston was pointed toward Florida. The marauders of Spanish shipping in the Caribbean area found shelter in its harbor and an exchange place for their stolen goods. Revolting Indians were protected in its fortifications and were induced to carry their dissatisfaction

back to their tribesmen. Near-by savages were bribed to do their trading with the English and to draw the trade of their neighbors in the same direction. The English colonists' opposition to the Spaniards turned not only against the Spaniards but particularly against their faith. The English colonists used all possible wiles to entice the Catholic Indians from the practice of their religion, and offered them in exchange nothing better than a return to their pagan practices and some trade concessions.

As late as 1674 the bishop of Santiago confirmed 13,000 inhabitants of the Florida missions; but only ten years later the English menace had become so serious that the Spanish governor tried to persuade the friendly Indians to settle in the neighborhood of St. Augustine so that they might more easily be protected against the direct assaults that were sure to follow. The mission field in the northern districts was diminished, and the friars put greater emphasis on the districts south of St. Augustine, where their efforts had previously been quite generally thwarted. But with the multiplication of difficulties they also increased their efforts and their numbers. Twenty-seven new missionaries are reported to have arrived in 1690, and twenty-two are reported five years later.

### **The Later Years**

Meanwhile the English encroachments from the north were continued. They could not easily account for a direct advance against Florida during King William's War because Spain was not directly implicated in the struggle; but Queen Anne's War, or the War of the Spanish Succession, gave them the excuse for a direct attack. In 1702 Governor Moore of South Carolina led a combined force of Carolinians and allied Indians against the Georgia and Florida coast, destroying the mission stations and Spanish settlements as he moved south. At St. Augustine the fort resisted capture, but the city was put to the torch, and the Franciscan church, friary, and library were destroyed. Even Protestant writers of the time, despite their hatred of Spain and the Church, deplored the destruction of the valuable

### **Governor Moore**

library that contained many precious works of the Fathers of the Church. Even the Bible was not saved from the flames, for it was printed in Latin.

Moore had to return to Charleston without accomplishing the full purpose of his expedition, even though he left the countryside scarred with burnt-out churches and fortifications. Some years later, when he was no longer the governor, he organized an expedition of his own that was composed of some colonials and many Indian allies. They moved against the poorly defended settlements of the Apalaches in northwestern Florida. By surprise tactics and with better equipment they easily subdued the garrisons, and then Moore gave his allied Indians full rein for their bloodthirsty appetite of destruction and plunder. Some of the Franciscans were cruelly tortured to death by these savages. The Apalaches who could not escape were murdered amid wild orgies or they were dragged into even worse slavery. Outrages of every kind were perpetrated under Moore's approving eye, and his lust for the destruction of the Catholic missions was satisfied.

When the Bourbons were settled on the throne of Spain, they did not give up the Hapsburg interest in the Florida missions. Some attempts at reconstruction in the Apalache missions were successful. The glory of the Guale missions never again returned. When Oglethorpe established his colony in Georgia in 1733, the final hopes for a return of the missionaries to that region were extinguished. Although heralded as a great philanthropic venture, Oglethorpe's colony was as much a buffer settlement for Carolina against the hated Spaniards in Florida as a place of refuge for English debtors, and as such it was maintained.

This was most discouraging to the Franciscan missionaries, for it left them no hope of again returning to their former mission field. More and more they turned their attention to the districts south of St. Augustine. Great encouragement was given to them when the Franciscan Francis Diez was made the



auxiliary bishop of Santiago and was ordered to reside in Florida. He remained there ten years (1735-45) and did much to keep the mission efforts from floundering.

Other auxiliaries also resided in Florida for short periods. But the end was not far off.

### End of the Missions

During the French and Indian War the English captured Havana and made Bishop Morell of Santiago their captive. After keeping him for some time in Charleston, they permitted him to reside at St. Augustine, where he performed the episcopal functions with all the zeal he could muster. They were the last during the Spanish regime.

The treaty of 1763 that ended the war gave Florida to England in return for Cuba, that had been captured during the conflict.<sup>10</sup> Most of the resident Spaniards and

all the friars soon left the colony because the first English governor cared little about pre-

### English Possession

serving the religious toleration that had been promised. The Franciscans tried to save some of the Church property by turning it over as a personal possession to a friendly Englishman. The subterfuge was not successful, for England contended that the property really belonged to the Spanish government and was therefore subject to confiscation under the terms of the peace treaty. The church at St. Augustine was turned over to the Episcopalians, and the friary was made into barracks for the soldiers.

When England divided this acquired region into the provinces of East and West Florida, and proclaimed religious toleration, practically all vestiges of Catholicity had disappeared, except for some small

### New Smyrna

signs of it in the western province. Somewhat later, in 1768, Dr. Andrew Turnbull, a wealthy physician of Scotland, obtained from the English government a grant of land at New Smyrna, near St. Augustine, on which he planned to open a large plantation. Since most of the workers he imported for the project were Catholics from Greece, Italy, and

<sup>10</sup> Michael J. Curley, *Church and State in the Spanish Floridas*; Lawrence C. Ford, *The Triangular Struggle for Spanish Florida*.

Minorca, he obtained for them the services of Father Pedro Camps, a secular priest, and Father Bartholomew Casanovas, a Conventual Franciscan. When the Spaniards regained possession of Florida in 1783, the colony had been moved to the environs of St. Augustine under the spiritual care of Father Camps, but it had dwindled into insignificance. The Spanish Franciscans then asked that they be permitted to resume their work in the Florida missions, but Spain was no longer willing nor able to promote a project that would entail heavy financial outlays. The few Catholics still residing at Pensacola and Mobile in West Florida received some spiritual ministrations from priests of New Orleans. When the United States finally acquired Florida from Spain by purchase in 1819, Catholicity was all but dead in this vast region that at one time held out great promise of success for the faith under the guiding hand of the Franciscan friars and the helping hand of Catholic Spain.

#### References

John Gilmary Shea, *The Catholic Church in the United States*, I, 100-82, 454-78; II, 89-94; Bolton-Marshall, *The Colonization of North America*, pp. 1-77.

Many volumes have been written about Columbus, but the best is probably *Admiral of the Ocean Sea* by Samuel Eliot Morison. Interesting side lights on Spanish colonization will be found in Silvio Zavada, *New Viewpoints on the Spanish Colonization of America*. The Franciscan labors, which represent the greater part of the Florida mission history, have been presented in part by Maynard Geiger in *The Franciscan Conquest of Florida (1573-1618)*, *The Early Franciscans in Florida*, *The Martyrs of Florida*, *Biographical Dictionary of the Franciscans in Spanish Florida and Cuba (1528-1841)*. A compact sketch of these labors is presented in *Franciscan History of North America* (pp. 124-50); and an excellent part study of the same subject is John Tate Lanning, *The Spanish Missions of Georgia*. Victor F. O'Daniel lists *The Dominicans in Early Florida*. Michael Kenny emphasizes the Jesuit labors in *The Romance of the Floridas*, in which he also sketches the labors of the other missionaries. The later period is presented by Lawrence Carroll Ford in *The Triangular Struggle for Spanish Pensacola 1689-1739* and by Michael J. Curley in *Church and State in the Spanish Floridas (1783-1822)*.

## CHAPTER II

# *New Mexico (1540-1848)*

THE urge to explore and develop the southwestern districts of the present United States, then often called New Mexico, came to the Spaniards at a somewhat later date than their first attempts in Florida. There **New Mexico** were three movements. The one led into the regions more strictly called New Mexico, another crossed the Rio Grande into Texas, a third pushed up into California. All three radiated from Mexico, or New Spain as it was referred to after the conquest by Cortes.

Interest in the New Mexico region <sup>1</sup> was first aroused when the survivors of the Narvaez expedition reached Mexico City after their harrowing experiences and told of the supposed Seven Golden Cities of Cibola **Mark of Nice** somewhere to the north. To be sure that such cities really existed, the Franciscan Father Mark of Nice was dispatched on an exploratory expedition with a small contingent of Indians and the Negro Stephen, who was to act as a guide because he was one of the survivors of the earlier expedition. The search brought death to Stephen on account of his impetuosity and imprudence in dealing with the natives, but Father Mark returned with an account of having seen the cities and a description of their location. He seems to have been quite sincere in his report, for to him the Indian pueblos appeared golden at the distance from which he viewed them. At any rate, his account was received with great enthusiasm and easily brought together volunteers

<sup>1</sup> *Franciscan History of North America*, pp. 98-108.



who were willing to risk their lives for the gold that seemed to be in the offing.

Francesco Vasquez Coronado was put at the head of the expedition that set out in 1540 to find the cities of Cibola and to settle there. He was greatly disappointed when he discovered that the cities were nothing more than Indian pueblos which were not burdened with gold. A further disappointment awaited him when he went in search of other supposed golden cities in Quivira,<sup>2</sup> another of the fantastic Indian tales. He found Quivira in present Kansas, but saw that the Indian villages were even less worthy of the golden epithet. He returned to Mexico with the would-be colonists and treasure hunters. Father Mark had gone back when he found that his first discoveries were not what he had imagined them to be. But three Franciscans, Father John of Padilla and Brothers John and Louis, remained to carry on the work of evangelization they had begun. Father Padilla was successful in his endeavors for the Quivira Indians, but, when he turned to the neighboring tribes in 1544, he was killed by them, and thus became the protomartyr of the United States. At about the same time the two brothers, who were catechizing the Indians in present New Mexico, also suffered martyrdom at the hands of their pupils. This ended the Spanish attempts at evangelization in New Mexico during the reign of Charles I.<sup>3</sup>

Forty years later two Franciscan priests and a brother tried to take up the thread of evangelization where it had been cut, but their missionary career was brought to an early end by martyrdom at the hands of the Indians in New Mexico.<sup>4</sup> After two more years another friar accompanied some explorers to the same region. When he received definite information that his brethren had lost their lives and realized that he alone could accomplish little in the matter of conversions, he returned to Mexico with the soldiers.

<sup>2</sup> Paul A. Jones, *Coronado and Quivira*.

<sup>3</sup> Marion A. Habig, *Heroes of the Cross* (1947), pp. 212-27.

<sup>4</sup> *Ibid.*, pp. 36 f.

The actual establishment of the New Mexico missions occurred only in 1598, when the Florida missions were recovering from the Guale revolt of the previous year and were witnessing the laying of the foundations **Santa Fe** for their glorious period. In that year Don John of Onate definitely took possession of New Mexico in the name of the Spanish king, and the Franciscans who accompanied him laid the foundations for their work of evangelization. The first establishment was made at San Gabriel, but the center of activities was soon transferred to Santa Fe. In the beginning the friars had little success in their attempts to convert the natives because they were hampered in their work by the untoward interference of the military governors who insisted that the friars should minister to the soldiers and settlers rather than seek the conversion of the natives. The Franciscans insisted, however, that they had been sent as missionaries to the Indians and that, according to Spanish usage, the whites must be ministered to by secular priests who were to be provided by the government. Eventually, for want of secular priests in those regions, they had to serve the whites as well as the redskins. It was not a happy situation, and it caused much friction, that did not go unnoticed by the Indians.

It is said that the bilocations of the Venerable Mary Agreda, a sister who resided in Spain, influenced the natives favorably toward the missionaries in New Mexico. At any rate, conversions became more numerous after **Franciscan Custody** 1620, and less than twenty years later practically all of the forty thousand Pueblo Indians had embraced the faith. Fifty Franciscans were then stationed in thirty residences. They were united in their own custody<sup>5</sup> of the Conversion of St. Paul, but this custody, unlike the one in Florida, never attained the independent status of a province.

By 1638 a movement was inaugurated by the Spanish government to have these flourishing New Mexico missions made

<sup>5</sup> A custody is a province in the process of formation under the care of a province in Spain or America.

over into a diocese. It seemed a logical step to those who were not fully acquainted with actual conditions. The Franciscans

**Opposition to Diocese**      opposed the move because they realized that their neophytes were not far enough removed from their pagan days and that they could not yet be relied upon to make good use of such a change to independence. They also knew that they themselves would be tied down by such an arrangement to definite parishes, a condition which they did not desire because they had been sent as missionaries and not as stationary pastors. They considered this arrangement particularly harmful at that time because they had just begun to found missions among the Moquis, Comanches, and others, who had previously resisted all attempts at conversion but were now turning toward the Church. Future developments showed the wisdom of the friars' opposition.

Disaster was even then on the horizon, though the missions appeared to be solidly founded. The untoward assumption of jurisdiction over the missionaries by some governors could not go unnoticed by the observant Indians and could only lead them to disrespect their spiritual guides. The unwarranted interference by the soldiers in the lives of the natives caused resentment. When, finally, the governor failed to halt the depredations of the marauding Apaches, who did much harm in the pueblos, and when he gave no help in the time of famine and the resulting epidemic of 1670, the hatred of the Indians toward the whites was increased.

Then a leader arose among the Indians, the sorcerer Popé, who obstinately repulsed every overture toward conversion and had secretly continued his incantations.

**Popé**      He gathered some similarly minded natives in underground meeting places and brought them back to their ancient pagan practices. More and more followed his leadership when the living situation became acute. It was not too difficult for him to convince his followers that the disasters were the result of their departure from the ways



of their forefathers and their following the religion of the Spaniards. Relief could be found, he asserted, only by the extermination of all foreigners.

The plot was concocted so skillfully and carried out so systematically that the Spaniards were hardly aware of any great discontent when the disaster was upon them.

All the fortifications and most of the missions were destroyed at the same time. Twenty-one Franciscans were slain.<sup>6</sup> Some of the missionaries and other Spaniards were able to escape to El Paso and entrench themselves until help came from Mexico. But the glory of the Pueblo missions had come to a sudden and disastrous end on this tenth of August, 1680.

**Massacre**

Eleven years later the Spanish military might again had control of the situation. Some twenty Franciscans then returned and resumed their work of evangelization.

They received a hearty welcome from those Indians who had not taken part in the revolt, but the rebels kept aloof. They arose defiantly after five years and killed five more friars,<sup>7</sup> but they were more easily subdued and after that never again arose in open revolt. Yet they manifested no confidence in the Spaniards and the missionaries, whose work showed some progress, but a progress without much spirit. The Indians had become merely a subdued race. The Moquis in particular resisted all attempts at their conversion. When the Franciscans saw the futility of all efforts in their behalf, they called upon the Jesuits, who had meanwhile started mission work in the southern part of present Arizona; but these also had to recall their missionaries after several unfruitful attempts.

**Indifference**

Thirty-four Franciscans were still occupied in New Mexico at the beginning of the nineteenth century, but the earlier enthusiasm had vanished. The friars occupied themselves more and more with the whites, whose numbers were increasing while those of the Indians were decreasing. In 1828 the care of

<sup>6</sup> *Ibid.*, pp. 40-44.

<sup>7</sup> *Ibid.*, pp. 44 f.

the white parishes and of three Indian pueblos was turned over to the diocesan clergy by the bishop of Durango in Mexico. The

**End of the Mission** Mexican government then expelled all Spaniards who would not take the oath of allegiance. Most of the priests, both secular and regular, left New Mexico. It presented a neglected mission field when the United States came into its possession after the Mexican War.

Between the New Mexico district and Mexico itself there was a region in present southern Arizona called Pimeria Alta.

**Pimeria Alta** It was first evangelized at intervals between 1691 and 1711 by the Jesuit Father Eusebius Kino.<sup>8</sup> Permanent missions were established there by the Jesuits in 1731, and were successfully cared for by them until 1767, when Spain suppressed the Society in all her possessions. The best known of the Franciscans, who took over these missions after the suppression, was Father Francis Garces. He planned the extension of the missions to the north and also made contact with the California friars. When his plans seemed to be maturing in a most satisfactory manner, harsh treatment by the Spanish soldiers caused a rebellion among the Indians in 1780 that ended only after several missionaries had been put to death, among them Father Garces. Although this tragedy prevented the extension of the missions, it brought about a resurgence of faith for some time in the older missions. But, as in New Mexico, the Mexican law of 1828 halted the further progress of the missions because it exiled all missionaries who would not formally renounce their allegiance to Spain. Deprived of priestly assistance, most of the Catholic Indians moved from their pueblos to the mountains, where they were eventually found after the United States had taken possession of these regions.

Spain showed no particular interest in the region of Texas<sup>9</sup> until La Salle landed at Matagorda Bay in 1685 in an attempt

<sup>8</sup> Herbert E. Bolton, *Rim of Christianity*.

<sup>9</sup> *Franciscan History of North America*, pp. 108-11; cf. also Carlos E. Castañeda, *Our Catholic Heritage in Texas*.

to find the mouth of the Mississippi River and to hold that territory for France. Spanish troops were sent to oust him from his position, but they found nothing more than the ruins of a demolished fort. In order **Texas** to prevent a recurrence of such an invasion into this territory, they established a fort of their own at the same place in 1690. Franciscans were given the spiritual charge over the troops and the settlers. They also started the evangelization of the neighboring Indians. These friars came from the apostolic college at Queretaro in Mexico. Such colleges were started by the Franciscans after 1683 in several places of New Spain because the friars had then been established in various distinct provinces which had gotten away from the early missionary spirit on account of the many other demands that were made upon them in their own districts. The colleges were independent of the provinces and received only those friars who were preparing to devote themselves entirely to mission work under the supervision of the Sacred Congregation of Propaganda.

The military authorities of Spain soon came to the realization that it was futile to garrison a fort like Matagorda, so far down the coast, when the frontier was what **Anthony Margil** needed to be guarded against encroachment. Therefore they moved their garrison farther north. The friars followed and were soon ministering to the spiritual needs of the colonists and soldiers and were evangelizing the Indians in those regions. Occasionally they also extended their ministrations to the outlying French forts where there was no resident French chaplain. Outstanding among the friars who worked among the Indians in this region was the Venerable Anthony Margil.

But the friars also importuned the government to establish presidios farther down the coast, so that they might labor for the conversion of the natives as the rules of **Mission Extension** their college demanded. Spain was not greatly interested in occupying those regions as long as they were not in immediate danger of occupation by a hostile



power, for the home country could no longer bear the heavy expenses of such outposts as well as in the earlier days of more prolific treasure gathering. Nevertheless some outposts were established, and the friars tried to persuade the Indians to settle near them in order to be protected against the onslaughts of their enemies and to become accustomed to a more civilized mode of life. But the military force was seldom of sufficient strength to afford real protection, and the Indians felt no safer in the presidios than when they fought their own battles in their own style. And in the end the nomadic propensities of these Indians practically nullified all attempts to bring them closer to civilization.

Although the Franciscans put great efforts into bringing the faith to the wandering Indians of Texas and quite a few of the friars lost their lives in the attempt, they could look upon no more than some isolated victories. Gradually the military protection was withdrawn, and the missionaries also had to withdraw before the marauding Comanches. The Apaches who had been converted again followed their inclinations to a roving life, making ministrations to them practically impossible. The few Indians who still remained at the mission stations were eventually replaced by Spanish settlers.

At the end of the eighteenth century only about three thousand souls, counting both the Spaniards and the Indians, remained under the spiritual charge of the friars in the vast mission fields of Texas. When Louisiana was purchased by the United States in 1803, our citizens in ever increasing numbers crossed the border into Texas until they gained its independence and in 1845 its annexation as a state of the Union. Then there were no longer any Indian villages in the commonwealth. Texas had become a white man's domain, except for some roving bands of aborigines.

Upper California,<sup>10</sup> the present State in the Union, was

<sup>10</sup> Zephyrin Engelhardt, *The Missions and Missionaries of California*; Gerald J. Geary, *The Secularization of the California Missions*.

considered their own by the Spaniards from the early days of exploration. Little was done concerning its occupation until the Russians began to move in that direction during the eighteenth century, thereby threatening the Spanish claims. The Spanish occupation was at first planned as a military establishment, but the governors soon realized that this would be a more expensive enterprise than they were able and prepared to undertake. The final disposition called for Franciscan missionaries with small military detachments to protect them. The support was to come from the Pious Fund, which was established by the Jesuits in Lower California from private sources but had been taken over by the government upon the suppression of the Society in Spain.

### California Missions

This mission system was inaugurated in 1769, when Father Junipero Serra<sup>11</sup> and his Franciscan brethren founded the first mission at San Diego. It was their policy to establish the missions along the coast as centers around which the Indians could be gathered. The task assumed by the friars was a most difficult one because the Indians of these regions had a very primitive culture. Yet by 1820 the friars had established nineteen missions and had baptized 51,400 Indians. Surrounded by the neophytes, they instructed them in the faith and in the practice of their religion. They taught them to work the soil and to establish farms, considering themselves the mere custodians until their charges would be ready to take over the material assets. They even led the Indians to an appreciation of the fine arts and could point with pride to many notable accomplishments. It is true that at times incursions by neighboring savages brought destruction and cost the lives of some friars; but the system itself worked quite well despite military and bureaucratic interference. Unfortunately the lands could not be handed over to the Indians before the whole system was given over to destruction.

### Junipero Serra

Even though some of the Spanish governors were filled with

<sup>11</sup> The cause of his beatification is rapidly developing.

the hatred against religious which they had imbibed in the Spain of that time and did all in their power to destroy the

### **Secular- ization**

whole system, actual destruction set in only with Mexican independence. The new government discontinued the payment of the interest on the Pious Fund, and even demanded that the friars support the military forces, ostensibly by loans that soon amounted to half a million dollars and were never repaid. The new officials, always in need of funds, next cast envious eyes on the property of the missions, which really belonged to the Indians, and planned to have the missions secularized. For the records this meant the changing of the mission status into a diocesan status and having the mission priests supplanted by diocesan priests. In actual practice it meant the confiscation of the mission property by the government or by those who could lay hands on the loot. For some time the protests of the friars halted these depredations, but it was only a temporary stop before the final debacle. A few years sufficed to end the missions and their salutary influence.

The ecclesiastical secularization, the change from a mission to a diocesan status, was accomplished in 1840, when the

### **First Bishop**

Franciscan Father Diego Garcia was consecrated the first bishop of the newly created diocese of the Californias, which extended over Upper and Lower California. Since the Franciscans as a body were no longer officially in charge of California and could therefore not be expected to send replacements for the friars who had departed or had died, the bishop established a seminary to train his own recruits. But just as outside priests in sufficient numbers could not be found to offer their services, so there were not enough candidates for the priesthood in the diocese itself. The diocese was started with a severe predicament. Bishop Garcia died in 1846. When the United States annexed California three years later, the state had a diocese that extended into Lower California, but the diocese had no fixed government. Progress could not be expected until another people moved into the state.



## References

John Gilmary Shea, *The Catholic Church in the United States*, I, 183-215, 479-532; Bolton-Marshall, *The Colonization of North America*, pp. 52-77, 233-56, 289-308, 384-402.

Not much of importance has yet been published on the whole New Mexico mission area. Yet the popularly written *The Spanish Pioneers* by Charles F. Lummis, although old, may be helpful. *Franciscan History* (pp. 98-123) gives a short but authoritative sketch. The 1947 edition of Marion Habig, *Heroes of the Cross*, presents some important side lights on the martyrs. In *Coronado and Quivira*, Paul A. Jones tries to prove that Quivira was in Kansas. Herbert E. Bolton describes the activities of a famous Jesuit missionary in *Rim of Christianity. A Biography of Eusebio Francisco Kino*. Carlos E. Castaneda, *Our Catholic Heritage in Texas*, contains the last word on the mission history of Texas. Zephyrin Engelhardt is the standard-bearer for the Franciscan missions of California in the four volumes of *The Missions and Missionaries of California*, and in a series of smaller volumes on the individual missions. Much of his research is now being supplemented by the studies on the life of Junipero Serra for the cause of beatification. Gerald J. Geary presents an important study on *The Secularization of the California Missions*.

### CHAPTER III

## *New France (1605-1763)*

**D**URING one hundred years Spain made good her pretensions to all the continent of North America. France knew of its existence through her Breton fishermen, who **Francis I** had plied their trade off the coasts of Newfoundland from an early date. Yet the attempts of her Valois rulers to pierce the Spanish claims were unavailing throughout the sixteenth century.<sup>1</sup> In 1524 Francis I sent Verrazano to explore the Atlantic coast of North America, but the unfortunate wars against Charles I for a foothold in the Italian peninsula during the rest of this decade prevented him from taking advantage of these findings. At the beginning of the thirties, during a lull in these struggles, he had Jacques Cartier resume the explorations with the hope of discovering a northwest passage through the continent to Cathay and for the added purpose of examining the possibilities of the fur trade. The explorer entered the bay at the mouth of the St. Lawrence River and sailed up its wide expanse as far as present Montreal, where he was halted by the rapids. Settlement was prevented by the harsh climate and the resumption of the wars against Charles.

Unsettled conditions under Henry II and in the short reign of Francis II kept further attempts in abeyance. When Admiral Coligny began to exercise a decisive influence on the policies of Charles IX, the enterprising **Other Valois Rulers** Huguenot obtained a patent from the King for his equally enterprising coreligionists to settle in the more

<sup>1</sup> J. H. Schlarman, *From Quebec to New Orleans*, pp. 15-24.

pleasant climate of the southern Atlantic coast, which was then being abandoned by the Spaniards and afforded a welcome opportunity to attack the treasure ships and their wealth. These pretensions were halted by the energetic Menendez. The subsequent turmoil in France during the Huguenot wars prevented further attempts at colonization for the rest of the century.

With the return of comparative peace after the accession of the Bourbon Henry IV to the throne of the Valois and his conversion to the faith, the new ruler endeavored to restore prosperity to France by **De Monts** means of the trade routes. Accordingly he gave a patent for trading and establishing a settlement in the New World to the Huguenot De Monts. In 1605 the latter had Samuel de Champlain transport a company of colonizers to his grant and, since the majority of the settlers were Catholics, secured for them the services of two secular priests as spiritual guides. They founded a colony on St. Croix Island, in present northern Maine,<sup>2</sup> but the next year moved across the bay and settled Port Royal in the land they called Acadia.

When the patent of De Monts was rescinded in 1607, most of the settlers returned to France, and Poutrincourt became the new patentee. He sent other colonists to continue the settlement and provided them **The Jesuits** with a secular priest for their spiritual needs.

This action displeased Madame de Guercheville, a prominent lady at court who had an interest in the company, for she wanted the Jesuits as the spiritual guides of the colony. She therefore secured a controlling interest in the company and sent Jesuits as chaplains for the settlement and as missionaries for the Indians with the new contingent that sailed for Acadia.<sup>3</sup> They discovered so much dissension in the colony that they decided to settle farther south, and for the site of their new establishment chose Mount Desert Island, at the mouth of the Penobscot River in present Maine. They were hardly settled

<sup>2</sup> Sister M. Celeste Leger, *The Catholic Indian Missions in Maine*.

<sup>3</sup> John Gilmary Shea, *The Catholic Church in the United States*, I, 219-23.



when the savage Samuel Argall of Virginia pounced upon them, as if they had invaded English soil, destroyed their settlement, moved up to Port Royal and laid it waste, and then had all the French, including the missionaries, set adrift or sent back to France.

Some of the French settlers escaped the Englishman's fury and again settled in the Acadian and Maine regions, where they were joined by other colonists from France. The boundary lines between the two nations were set at the Kennebec River by the treaty of Breda in 1667, but they continued under dispute until the final settlement in 1763. This made the missionary work in those regions a hazardous undertaking. Yet French Franciscans<sup>4</sup> came in 1619 to give spiritual guidance to the settlers and to labor at the conversion of the Indians, and they remained until they were driven away by the English in 1628. They returned to northern Acadia after 1633, but they do not seem to have labored in the Maine missions after their first expulsion.<sup>5</sup>

In the meantime Champlain had turned his attention to the valley of the St. Lawrence and he founded Quebec in 1608 as a convenient trading center. To promote trade he established friendly relations with the neighboring Algonquins and Hurons, who were harassed by the Iroquois from the districts south of the St. Lawrence River. They asked French help to defeat their enemies. Superior arms easily accomplished the task. But now the Iroquois, who had retreated to the woods after their initial defeat, added hatred against the French to their determination of annihilating the other Indians. This hatred never

<sup>4</sup> Historians usually refer to the French Franciscans as Recollects. The present writer has preferred to use the simple term, Franciscans. There are now three branches of the First Franciscan Order, or Friars Minor: Friars Minor, or Franciscans simply so called; Friars Minor Conventual, or Conventuals; Friars Minor Capuchin, or Capuchins. All three branches can trace their origin back to St. Francis of Assisi. Before 1897, the branch that now calls itself Franciscans, or in official language Friars Minor of the Leonine Union, was divided into four distinct parts under the same minister general: Observants, Discalced or Alcantarines, Recollects, Reformed. Cf. Maynard Geiger, *The Franciscan Conquest of Florida*, pp. 22-25.

<sup>5</sup> *Franciscan History of North America*, pp. 159, 160, 168.

died out entirely, even though there were some short periods of peace. Eventually it proved to be most costly to the French cause.

Champlain was interested in trade and exploration, but he was also eager to have the Indians converted to the true faith. For this purpose he had the Franciscans come from France in 1615. The best remembered of these missionaries was Father Joseph le Caron.

**Franciscans  
and Jesuits**

He and his brethren went to the Indians immediately after their arrival, not only in the vicinity of Quebec but also along the waterway to present New York State. Their labors were so successful that after ten years they were compelled to call others to help them in the vast field. The Jesuits responded quite readily. Both groups labored zealously side by side amid the great hardships of primitive life. But after only three more years Thomas Kirk, an English commander, captured Quebec and raided Acadia and sent all the missionaries back to France, putting an end to a most successful apostolate.<sup>6</sup>

Meanwhile the Carmelite Father Simon Stock in England had been in communication with the Sacred Congregation of Propaganda in Rome<sup>7</sup> concerning the establishment of a mission for the English colonies in North America.<sup>8</sup> The cardinals told him to

**Capuchin  
Prefecture**

take charge of the mission. But when he assured them that his own brethren in England were too few for such a task, they turned to the Capuchin Father Joseph of Paris, the intimate adviser of Cardinal Richelieu. Since he had been instrumental in having a public chapel opened in London by the twelve Capuchin chaplains of Henrietta Maria, the Catholic queen of Charles I, they thought that he might somehow, through the instrumentality of the queen, obtain the permission to start the projected mission. The result of these negotiations was that in 1630 the Sacred Congregation of Propaganda estab-

<sup>6</sup> *Franciscan Studies*, XXVI (new ser., V, 1945), 276.

<sup>7</sup> The Sacred Congregation of Propaganda, as it exists today, came into existence in 1622. Cf. Donald Shearer, *Pontificia Americana*, pp. 3 f.

<sup>8</sup> *Franciscan Studies*, XXIV (new ser., III, 1943), 21-46, 180-95, 306-13; *The Catholic Historical Review*, XIV (new ser., VIII, 1929), 500-24.

lished the prefecture apostolic of New England to comprise all the possessions of England in North America. It was the first ecclesiastical prefecture in the English colonies of our continent, and it was put in charge of the French Capuchins. Father Joseph was appointed the first prefect apostolic. Since he could not leave his post in Paris, he was told to arrange for a substitute in New France while he would be held responsible for the staffing of the mission.

After Kirk had driven the French out of New France, Cardinal Richelieu as minister of Louis XIII opened negotiations with Charles I of England for the return of the territory to France. These negotiations were successfully completed in 1632. The Cardinal then asked the Capuchins to staff all the missions of New France. They could easily show that they had not enough members for such a large task. Thereupon he demanded that they take charge at least of Acadia and, through the Sacred Congregation of Propaganda, he had this district made a prefecture apostolic, uniting with it the previously erected prefecture of New England. In charge of the French Capuchins, it now comprised all the French and English possessions along the Atlantic coast.

Next it would have seemed quite logical to recall the Franciscans and the Jesuits to the valley of the St. Lawrence, where they had worked so meritoriously before the capture. The Franciscans were, however, not permitted to return; they received this permission only in 1670, long after Richelieu's death. The whole field of Huronia was entrusted to the Jesuits. They resumed their interrupted labors with holy zeal, and in time made practically all of Huronia Catholic. A few Franciscans, however, had found their way to Acadia, where they labored without much molestation in the northern parts.<sup>9</sup>

The Capuchins took possession of their combined Acadian and New England prefecture soon after its erection. They ex-

<sup>9</sup> *Franciscan Studies*, XXVI (new ser., V, 1945), 277-300.



tended their missionary activities out of Acadia into present Maine at least as far as the Penobscot River.<sup>10</sup> Little is known about their penetration of the New England area because such accounts were naturally shrouded in secrecy on account of the prevailing penal laws against Catholics. In Maine they set up mission centers and established schools to prepare selected young natives as catechists to labor among their tribesmen. In the farther reaches along the Kennebec River the Indians were at this time not generally cared for in fixed mission stations, but they kept themselves in touch with the Church by their occasional visits to the St. Lawrence settlements of the French. The government encouraged these visits in the hope that the Indians might eventually be induced to settle there, but during this early period one missionary, the Jesuit Father Gabriel Druillettes, is known to have lived among these Indians for a very short time. The rather extensive mission activity of the Capuchins was brought to an abrupt close in 1654, when Cromwell's fleet seized the French settlements of Maine and Acadia. Twenty-three Capuchin priests and nine brothers were transported back to France. Four friars found their graves in the district, either murdered or deceased from the hardships they endured when they escaped to the forest. The whole area was then closed to mission work until 1688.

### Maine Missions

In this year, just before the start of the Second Hundred Years' War, the French changed their policy of attracting the Maine Indians to the St. Lawrence by encouraging them to stay in their own places, hoping thereby to make them advance guards against the English. To achieve this purpose, the Jesuits were sent to the Indians along the Kennebec River, seminary priests of Quebec to those on the banks of the Penobscot River, while the Franciscans were encouraged to continue their labors north of the St. John's River. But the seminary priests were soon recalled, and the Jesuits were given full charge of all the

### New Missioners

<sup>10</sup> Leger, *op. cit.*, for an extended history of these missions.

Indians in Maine. It remained a venturesome field of labor because of the conflicting claims of the French and the English to this territory and because of efforts by the Puritan New Englanders, with their deeply embedded hatred of the Church, to settle there. Naturally it was quite impossible to have many missionaries assigned to such a field of danger.

During King William's War and again during Queen Anne's War this no man's land suffered much from the devastation of the opposing forces. Although in the treaty of Utrecht the French ceded Acadia to the English, who renamed it Nova Scotia, the dispute over the rights to the Maine districts were continued. The Indians, on their part, asserted their own inalienable rights to the land and they fought off every attempt at encroachment by the English. In the midst of these disputes the veteran Jesuit missionary Sebastian Rasle, who had come from the Illinois missions in 1694, was caught in one of the raids of the English and was murdered by them.

Shortly after this, in 1726, the Indians of Maine were finally compelled to accept English domination. Many attempts were made to rob them of the Catholic faith they cherished. They were put to terrible straits in the practice of their religion because they could receive the ministrations of a priest only in secret or when they visited Montreal and Quebec. Yet they held on steadfastly and would not let themselves be enticed by any subterfuge. At the beginning of the American Revolution they joined the colonists in their fight for independence and they remained most reliable allies, but only upon the promise that a priest would be sent to them as soon as one was available. When a Protestant minister was sent because no priest could yet be found, they resolutely refused his ministrations. And they waited patiently until a priest was sent to them by the officials of the French forces.

In the St. Lawrence area the Jesuits resumed their mission activities in 1632, but the Sulpicians and secular priests soon

followed to care for the Catholics in the settlements. The Jesuits <sup>11</sup> put special emphasis on the conversion of the Hurons, north of Lake Erie, and within a few years had received practically all of them into the Church. Visiting Indians from the western

### Huron Missions

regions admired the firm faith of these neophytes and asked that missions be opened in their own villages. In 1640 the Jesuit Fathers Isaac Jogues and Charles Raymbault were sent to Sault Ste. Marie to explore the situation. They reported favorably, but their superiors were compelled to admit that they did not have enough missionaries for a new district without crippling the flourishing Huron missions.

In 1642, the year in which Montreal was founded, Father Isaac Jogues <sup>12</sup> was forcibly brought to the confines of the present state of New York by a band of Mo-

### Isaac Jogues

hawks, who captured him when he was trying to return to Huronia from Quebec. As a prisoner he was able to contact well-meaning Indians and to baptize them, but he himself was treated barbarously and was tortured almost to death, and his lay coadjutor, René Goupil, was killed with a tomahawk. The Dutch at Fort Orange effected his escape, after they had vainly tried to ransom him, and had him returned to France. The Iroquois had meanwhile penetrated the Huron country and by 1648 practically annihilated the Hurons as an independent unit, when they suddenly made overtures of peace to the French. Father Jogues, who had returned to New France even though he was horribly mutilated, begged to be sent to the Mohawks as the envoy of peace. While he was among the Indians his mission seemed successful. But when he set out on his return journey, he was set upon by some roving Indians, who quickly dispatched him and the lay coadjutor, John Lalonde, with a tomahawk.

Despite this bloody interlude, the Iroquois insisted that they

<sup>11</sup> Edna Kenton (ed.), *The Jesuit Relations and Allied Documents*. For an extension of these selections see the standard work in seventy-three volumes under the same title, edited by Reuben Gold Thwaites.

<sup>12</sup> John J. Wynne, *The Jesuit Martyrs of North America*.



really wanted peace. Listening to their continued pleas, the Jesuits in 1654 established a mission at Onondago on Lake

**Iroquois** Ontario; but on the insistence of the govern-  
**Missions** ment they agreed to the protection of a mili-  
 tary force. The captive Hurons were gratified to have their priests once more among them, and some of the Iroquois listened to their preaching. But soon the commander of the post discovered a plot by the young warriors to take the French unawares and to murder all of them. The whites were quietly withdrawn by a ruse, and the Indians again raised the war cry.

When order was eventually restored by the reinforced military command, the Jesuits returned and, as a rule, were not molested. The Huron captives again received  
**Iroquois** them with open arms, and many of the Iro-  
**Catholics** quois asked for baptism. But the general atmosphere remained so thoroughly pagan among the Five Nations that the missionaries thought it imperative to provide a better environment for the converts. For this purpose they established Catholic Indian villages in the vicinity of Montreal under French military protection and invited the converted Indians to make their permanent abode in them. Many of those who heeded the invitation entered so thoroughly into the spirit of the Church that they were considered worthy imitators of the early Christians. Outstanding among them was Catherine Tekakwitha,<sup>13</sup> commonly known as the Lily of the Mohawks for her exemplary life. She died in 1680 at La Prairie, opposite Montreal, in the odor of sanctity.

Permanent peace, however, could not be maintained with the Iroquois. They considered themselves the middlemen in  
 the trade between the Indians and the whites.  
**End of the** Since the English gave them special induce-  
**Mission** ments for this trade and provided them with  
 guns, they diverted the trade as much as possible from the

<sup>13</sup> Katharine Tekakwitha, *The Lily of the Mohawks*. The Position of the Historical Section of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the Virtues of the Servant of God.

French trading posts on the St. Lawrence to the English posts on the Hudson. To gain greater advantages, they raided the villages of the other Indians as far west as the Mississippi and stole the pelts that had been collected. Naturally the French had to defend the friendly Indians if they were not to suffer a total collapse of their own trading operations. Armed clashes became more frequent. They were eventually merged in the wars between the French and the English for the possession of the continent. When these wars got under way in 1688, the French missionaries had no other alternative but to withdraw from the New York area.

The Jesuits had meanwhile established a new field for their apostolic labors. After the Huron missions were badly damaged by the Iroquois, the Jesuits followed their fleeing converts to the upper lake regions and also put themselves in touch with the Indians who had previously asked for their services.

**Upper  
Great  
Lakes**

They followed the trails that had been blazed by the early French traders and explorers. In 1661 Father René Ménard opened a mission station at Keweenaw Bay on Lake Superior. Consumed with apostolic zeal, he pushed down the peninsula into present Wisconsin to gain converts for the faith, but he was killed by a roving band of hostile Indians. Father Claude Allouez then came to Ashland Bay, farther west on the shores of Lake Superior, and labored there most successfully. Later he joined his confreres, Fathers Claude Dablon, Gabriel Druillettes, James Marquette, and others, who were establishing missions at Sault Ste. Marie, Mackinac, and Green Bay, and from these centers were finding their way to the Indians farther inland.

The Sulpicians also felt the urge to offer their services in the Indian missions. Shortly after the founding of Montreal they established a seminary there in conformity with the avowed purpose of their society, but they also desired to give personal assistance in the immediate mission endeavors. With the permission of Bishop Laval, appointed first vicar apostolic of New France in

**Sulpicians**

1658 and first ordinary of the diocese of Quebec in 1674, they set out for Sault Ste. Marie in 1669. When they found the Jesuits already established there, they returned to Montreal to devote themselves entirely to the seminary and the parishes.

The farther the French penetrated into the western regions, the more persistent became the reports that a near-by river would bring them to the Great Ocean, which they interpreted as meaning the Pacific. If this were true, they were on the way to discover the long sought-for northwest passage. And therefore Louis Jolliet was commissioned by Governor Frontenac in 1673 to look for this river. As his companion and adviser he chose the Jesuit James Marquette, who was at the same time to arrange for missionary activities among the natives.<sup>14</sup> With some white associates and some Indians they canoed up the Fox River, portaged to the Wisconsin, and finally came upon the Mississippi River. After they had followed its course as far as the Arkansas River, they became convinced that they were on the river described by the followers of De Soto and that it did not flow into the Pacific but into the Gulf of Mexico. The situation now became critical, for they might be held by the Spaniards for trespassing on their claims, and they also noticed that the Indians were becoming increasingly hostile. They then turned their canoes up the stream for the homeward journey. Instead of going all the way back to the Wisconsin River, they crossed to Lake Michigan by way of the Illinois River and the Chicago River.

While these explorations were under way, Robert Cavalier de la Salle received the permission of the governor of New France to establish fortifications along Lake Erie and in the Mississippi area as a protection for the fur traders and possible settlers. The spiritual guides were Franciscans, who only a short time earlier had been permitted to return to New France as chaplains and

<sup>14</sup> Reuben Gold Thwaites, *Father Marquette*; Francis Borgia Steck, *The Jolliet-Marquette Expedition*. Cf. Joseph C. Short, *Jacques Marquette, S.J., Catechist*.



were eager to resume their missionary efforts. La Salle first built a fort with a chapel at Niagara and had one of the friars remain there for priestly ministrations to the soldiers and the Indians. Having constructed the celebrated *Griffin*, he sailed upon it to the upper shores of Lake Michigan, where he had it loaded with furs and sent back. He and the friars continued their journey by canoe down Lake Michigan. At the St. Joseph's River in lower Michigan he built Fort Miami as a military post, and later Fort Crevecœur on the Illinois River.

While La Salle returned to Lake Erie to search for the *Griffin*, which was reported lost and no trace of which has yet been found, he left Henry de Tonti, his valiant friend and loyal companion, in command of the military establishments. At the same time he had the Franciscan Father Louis Hennepin<sup>15</sup> accompany the exploring party down the Illinois River and up the Mississippi. They were surprised by a band of Sioux Indians, who compelled them to continue their voyage up the river as captives. Near the site of present Minneapolis they were rescued by the French trader Daniel Greysolon du Luth, after they had named the Falls of St. Anthony, and they were then returned to Quebec and eventually to Europe.

**Louis  
Hennepin**

Meanwhile Tonti and the remaining Franciscan fathers Gabriel La Bourde and Zénobe Membré,<sup>16</sup> who had labored among the Indians, had difficulties of their own in the Illinois country. They were compelled to seek safety in flight from the Iroquois, who were conducting one of their periodical raids for articles of trade and plunder. In the retreat Father La Bourde was killed by a band of Kickapoo Indians. The others found hospitable shelter with the Jesuits in the northern missions until La Salle returned the next year.

**Gabriel  
La Bourde**

The party now returned to the Illinois River, where Tonti

<sup>15</sup> Shea, *A Description of Louisiana*, by Father Louis Hennepin, *Recollect Missionary*; Marion Habig, *The Franciscan Père Marquette*, pp. 266-70.

<sup>16</sup> Habig, *op. cit.*

was again left in command while La Salle and Father Membre undertook the exploration of the lower Mississippi River.

Within the year, 1682, they found the mouth of the river, took formal possession of the whole Mississippi valley for France, and named it Louisiana in honor of their Grand Monarch, Louis XIV. Within less than a century the French had thus penetrated the early Florida claims of the Spaniards from the Gulf of St. Lawrence to the Gulf of Mexico and had planted the cross along the St. Lawrence and the Mississippi waterways.

When La Salle returned to the Illinois country, he was told that a new governor had deprived him of his command.

In an appeal to a higher court and to present new plans of acquisition, he and Father Membre departed for France. Tonti was left at his post in Illinois. Being deprived of spiritual ministrations by the departure of the Franciscans, he asked Father Claude Allouez to establish a mission among the Illinois Indians. The veteran missionary was easily persuaded to undertake the task, and he remained at this post until his death in 1689, when other Jesuits came to take his place.

In the meantime Bishop Laval,<sup>17</sup> the first ordinary of the diocese of Quebec, decided that he must take a direct hand in

the spiritual care of the Illinois country because it was within the limits of his jurisdiction. Accordingly he sent some of the priests who had been educated in his seminary at

Quebec by the French Society for the Foreign Missions, and had them establish a center at Cahokia. The Jesuits were, however, permitted to continue their work among the Illinois Indians and to establish a center at Kaskaskia. Both groups worked for the spiritual welfare of the settlers and the Indians in that region. But when they tried to extend their efforts farther south they encountered the opposition of the English who were pushing westward to the

<sup>17</sup> Schlarman, *op. cit.*, pp. 130-46.

Mississippi. Some of the missionaries had to give their lives as martyrs in their holy cause.

Farther north, along the shores of Lake Michigan and Lake Superior, the Jesuits kept some missionaries among the Indians until the suppression of the Society by France, when these missions practically came to an Detroit end. They were resuscitated only at a later period when this territory had come under the jurisdiction of the United States. But the decline of these missions had already begun in 1701, when Lamothe Cadillac established a French fort at Detroit in order to attract the Indians away from the trading influence of the Hudson's Bay Company. Some of the Catholic Indians followed the invitation and thereby weakened the northern missions. Out of Detroit mission activities were carried to the neighborhood, with the help of priests sent from Quebec, until the British evacuated the fort in the nineties of the eighteenth century.

#### References

John Gilmary Shea, *The Catholic Church in the United States*, I, 216-343, 592-637; Bolton-Marshall, *The Colonization of North America*, pp. 78-103.

Sister M. Celeste Leger has uncovered many facts pertinent to this period in *The Catholic Indian Missions in Maine*. In this connection the authenticated articles by John M. Lenhart in *The Catholic Historical Review* and *Franciscan Studies*, as indicated in the footnotes, should not be overlooked. *The Jesuit Relations and Allied Documents*, edited by Reuben Gold Thwaites in seventy-three volumes, remains the standard work for the Jesuit activities in New France. A selection of these documents in one volume, under the same title, has been edited by Edna Kenton. A popular work of interest is *The Jesuit Martyrs of North America* by John J. Wynne. *Katharine Tekakwitha, the Lily of the Mohawks* is the *positio* of the historical section of the Sacred Congregation of Rites on the introduction of the cause for beatification and canonization and on the virtues of the Servant of God. *Father Marquette*, by Reuben Gold Thwaites, is an important life of the missionary. Francis Borgia Steck presents a much discussed view of *The Jolliet-Marquette Expedition*, which has often been challenged but not yet



disproved. Joseph C. Short published a pamphlet, *Jacques Marquette, S.J., Catechist; extrait de La Revue de L'Université Laval*, III (1949), 5, in which he asserts that Marquette was never ordained a priest. He is following this up with articles in several papers. John Gilmary Shea edited *A Description of Louisiana, by Father Louis Hennepin, Recollect Missionary*. Marion Habig wrote *The Franciscan Père Marquette*, a critical biography of Father Zénobe Membré, La Salle's chaplain and companion. Bishop Joseph H. Schlarmann, before he became the ordinary of Peoria, wrote *From Quebec to New Orleans*, a history of New France that deserves attention.

## CHAPTER IV

# *Louisiana (1685-1803)*

**A**FTER La Salle had been deprived of his command in the Illinois country by the unfriendly governor of New France, he embarked for France to seek a redress of grievances in a more friendly atmosphere. He was able to convince Louis XIV that Louisiana would surely be lost to France if steps were not taken to occupy the territory at the mouth of the Mississippi, and he was made the commander of an expedition to establish the settlement. Instead of sailing for Quebec and taking the long overland route to the Mississippi, he sailed directly to the Gulf of Mexico with a large group of colonists, accompanied by three Sulpicians and three Franciscans. Misfortune, however, hounded his every move.

### **Expedition of La Salle**

Finally, in the early months of 1685, La Salle landed the unfortunate group of men near Matagorda Bay in present Texas, many miles from the mouth of the Mississippi.<sup>1</sup> After setting up fortifications and shelters, he started to look for the river. He was murdered by some treacherous companions before he could reach his objective. Some of the assassins then joined the Indians, while the remnants of this exploring party, including the Sulpician Father Cavelier and the Franciscan Father Anastasius Douay, found their way to Quebec and were then brought back to France.

### **Matagorda Bay**

Those who remained at the fort had hard days on account of famine, disease, and the fear of unfriendly Indians. While

<sup>1</sup> Marion Habig, *The Franciscan Père Marquette*, pp. 119-205.

awaiting the return of La Salle, the two Franciscans, Zénobe Membré and Maxim Le Clercq, carried out their purpose of trying to convert the neighboring Indians, while the Sulpician, Father Chefdeville, kept his position as chaplain. But in 1689 some hostile Indians gained admittance to the compound by a subterfuge and cruelly massacred the unsuspecting inhabitants, including the three priests. And thus ended the first attempt of the French to establish themselves near the mouth of the Mississippi.

In 1698 the French made another attempt to possess the lower Mississippi valley, but now they approached from an easterly direction by having Iberville set up a garrison near Mobile Bay. They also made a settlement at Biloxi, hoping thereby to prevent the Spanish from approaching along the coast and to hold back the English who were moving down overland from the Atlantic coast and were strengthening their hold on the Indians north of Biloxi as they had done on those in Florida. Fortunately for the French the Biloxi settlement was close to Indians who had been converted by the Spanish friars, but unfortunately there was a dearth of French missionaries. The bishop of Quebec, claiming jurisdiction in this region, prevented the Jesuits from establishing themselves because he desired the territory for his own seminary priests. But these could not supply enough priests for the needs of the settlers, much less for the friendly neighboring Indians or for an extension of the mission district. Carmelites and Franciscans, who expressed their willingness to give their services, were wanted as little as the Jesuits. And in the meantime the settlers were in continual fear of the English and their Indian allies from the north and of the Spaniards who had constructed Pensacola as a defense against the French intruders.<sup>2</sup>

The French government, at this time of the regency, came to the realization that the Mississippi could be held only by

<sup>2</sup> Lawrence C. Ford, *The Triangular Struggle for Spanish Pensacola*; Jean Delanglez, *The French Jesuits in Lower Louisiana*, pp. 1-137.



actual possession of the territory at its mouth. Since this involved expenditures the government was not prepared to make, companies were organized to undertake the task. After several of them had failed, the Law **New Orleans Scheme** seemed to promise success because it attracted settlers from many countries and brought about the foundation of New Orleans in 1718, but it too burst as the Mississippi Bubble. The new settlement at New Orleans, like the others founded about this same time, suffered from misadventure for several years. Many of the settlers were nothing more than adventurers from whom little could be expected for the material progress of the colony and much less in spiritual matters. Priests could do little among such a class of people. They were further hampered by the machinations of the companies and some of the governors, who thought little of their obligation to support the clergy and to provide suitable churches for the faithful.

To add to these difficulties, the bishops of Quebec kept insisting that Louisiana must remain under their jurisdiction, even though a new civil jurisdiction, independent of Quebec, was set up at New Orleans to include all of Louisiana into the Illinois country because communications with the mother country were carried on through New Orleans rather than through Quebec. This insistence of the bishops caused confusion since they did not have enough priests to supply the needs of Louisiana, and they themselves never visited this district to confer the sacrament of confirmation.

**Quebec  
Juris-  
diction**

The French government tried to ease this situation in the twenties of the eighteenth century, soon after New Orleans had been founded, by dividing the work in Louisiana among three religious orders. One part was assigned to the Carmelites, another to the Capuchins,<sup>3</sup> and the third to the Jesuits.<sup>4</sup> The Carmelites

**Religious  
Orders**

<sup>3</sup> Claude Vogel, *The Capuchins in French Louisiana*.

<sup>4</sup> Delanglez, *op. cit.*, pp. 139-538.

withdrew from the field almost immediately, pleading their inability to furnish enough priests for the portion assigned to them, more probably because they foresaw the jurisdictional difficulties that were to follow. The Capuchins were then put in charge of all southern Louisiana as far north as the Ohio River; the Jesuits were to serve the northern districts. The latter protested that this arrangement separated them from their source of supplies in New Orleans and from the Indians they had begun to serve. They were then given charge over all the Indians in Louisiana and were permitted to have a house of administration in New Orleans. Naturally this resulted in an overlapping of jurisdiction, particularly when the bishop of Quebec at one time appointed a Capuchin and then again a Jesuit as his vicar general for all Louisiana. The Gallican tendencies of the time did not help to mend matters.

One of the first accomplishments of the Capuchins in Louisiana was the establishment of a school for boys, the earliest in that part of the country. They took a special **Accomplish-ments** interest in the Negro slaves and also worked among the Indians who could not be reached by the Jesuits. The superior of the Jesuits, who resided at New Orleans in the house of administration, persuaded the Ursulines to come from France in 1727, and then made it his duty to care for them. They were the first community of women in this district. They opened a school for girls and an orphanage, and also took charge of the hospital and have remained in New Orleans to the present.

In 1763, after the French and Indian War, France was forced almost completely out of North America. England took all the territory east of the Mississippi, except New **After 1763** Orleans, which was conceded to Spain together with all of Louisiana west of the river. The bishop of Quebec thereby retained jurisdiction only in the English districts of Louisiana. As far south as the Ohio River this region was known as the province of Quebec; the southern districts were declared Indian territory in the Quebec Act of 1774.

Just before the transfer to England the administration of

this immense territory was made complicated by a most unfortunate move of the French government, that decreed the suppression of the Jesuits and ordered the return of those in the colonies to France. Father Sebastian Meurin, alone among these Jesuits, was permitted to remain in the Illinois country after he promised to continue his labors as a diocesan priest under the Quebec jurisdiction. For many years he was the only priest in the vast Illinois region. Before the regular Spanish ecclesiastical jurisdiction was set up west of the Mississippi, he also crossed the river to minister to the needs of the Catholics on that side, but he had to do this surreptitiously because neither England nor Spain approved this work. England feared that many of the old French settlers would thereby be induced to cross the Mississippi and settle in Spanish territory, Spain lived in apprehension lest the English would make this an occasion to claim the western banks of the Mississippi.

Sebastian  
Meurin

Father Meurin <sup>5</sup> eventually convinced the bishop of Quebec that one priest alone could not satisfy the needs of all the settlers and the Indians in the Illinois country.

As an assistant he received the newly ordained seminary priest Father Peter Gibault, who arrived from Quebec in 1768 and was immediately overwhelmed with work. Although the two priests did not always agree on the method of procedure, they labored rather harmoniously in their chosen fields until 1777, when the older priest succumbed to the rigors of this pioneer life. Father Gibault continued alone for some time. He is known as the patriot priest who helped the colonials gain possession of Kaskaskia, Cahokia, and Vincennes during the Revolution. This brought him into the bad graces of his ordinary, and naturally also of the English. He was able, however, to continue his labors in the Illinois country until he crossed the Mississippi in the early nineties to end his days on the west side of the Mississippi under Spanish jurisdiction.

Peter  
Gibault

Through the treaty of 1763, Spain <sup>6</sup> acquired possession

<sup>5</sup> Laval Laurent, *Québec et l'Eglise aux Etats-Unis sous Mgr Briand et Mgr Plessis*, pp. 71-97.

<sup>6</sup> Vogel, *Franciscan History in North America*, pp. 198-233.



of Louisiana so far as it lay west of the Mississippi and also of New Orleans, which extended according to her claims as far north as Natchez. But Spain was very slow in taking formal possession of the land. When this was eventually accomplished, the clergy of the territory consisted only of the seven French Capuchins who decided to remain at their posts at the time the other French priests departed. Since the southern part of Louisiana was still considered a distinctly Capuchin field of labor, six Spanish Capuchin priests came to join the others. Later the Spanish government also sent some secular priests, who received their jurisdiction from the bishop of Santiago in Cuba, to whose diocese Louisiana was now accredited.

At first Spain was interested chiefly in the southern districts of Louisiana. The northern parts rose in importance when many Catholic settlers of Cahokia and Kaskaskia, dissatisfied with the religious arrangements of the English, began to cross the Mississippi into the Spanish domain and established the villages of Ste. Genevieve and St. Louis. In the beginning, for their spiritual consolation they had to rely upon the secret visits of some priest from the eastern banks of the river. But soon the realization of the importance of these little villages came to the Spaniards, and they sent some of the Capuchin priests to help them. One of them, Father Bernard of Limpach, was the first canonically appointed pastor at St. Louis. Within a few years this northern district assumed a place of importance in the diocese of Santiago.

Under the French occupation the bishops of Quebec never visited the Louisiana part of their diocese, nor did they have the sacrament of confirmation administered. The Spaniards, on the contrary, arranged as early as 1785 to have the Capuchin Father Cyril of Barcelona consecrated auxiliary bishop of Santiago with residence in New Orleans. It was an important move to organize the Church in Louisiana and to establish some semblance of order in a disordered community. When Santiago

was made an archdiocese two years later, Louisiana was put under the direct jurisdiction of the newly erected suffragan see of Havana, but Bishop Cyril was ordered to remain in New Orleans as auxiliary to the bishop of Havana.

In 1783 Florida was restored to Spain, and the spiritual jurisdiction was claimed by the bishop of Santiago, who relinquished his claims to the bishop of Havana

upon the creation of the latter diocese. In

**Louisiana-  
Florida**

1793 Louisiana and the Floridas were made a

diocese, with the residence of the bishop fixed at New Orleans.

The new diocese was estimated to have 43,000 Catholics, cared for by fourteen diocesan priests, twelve Capuchins and two priests of other religious communities.

The first ordinary of this diocese was Bishop Louis Peñalver y Cardenas. He had to use all his ingenuity to bring order into his diocese. Naturally this caused dissatisfaction among certain prominent classes who were averse to ordered conditions. Yet the

**Bishop  
Cardenas**

bishop was pleased to state that his priests deserved praise for their regular life and apostolic ministry. Under the undesirable conditions, however, it must have been a relief to him when, in 1801, he was transferred to the archdiocese of Guatemala and was thus relieved of the heavy burdens in the vast districts of Louisiana and the Floridas.

As far as the diocese was concerned, this was an unfortunate move because the political changes that were occurring demanded a firm hand in ecclesiastical matters.

In 1800 Spain transferred Louisiana to France

**Critical  
Period**

in a secret treaty. Actually France was in pos-

session only twenty days, for both countries were very slow in putting the change into operation. At the same time negotiations were under way to transfer Louisiana to the United States, and this occurred in 1803. Most of the Spanish priests now left the diocese because they would no longer be supported by the government and there was little likelihood that the people could be induced to supply this support, never yet having been called upon to do so. A Spanish Franciscan was appointed to

succeed Bishop Cardenas, but he received the appointment to a European see, probably before his consecration, when the transfer of Louisiana became officially known in Rome. It was a most critical period for the diocese of Louisiana and the Floridas. The bishop of Havana again claimed jurisdiction over the Floridas because they still belonged to Spain. Louisiana was ecclesiastically orphaned and was crippled through the want of sufficient priests. The confusion was therefore profound when Louisiana became a part of the United States.

### References

John Gilmary Shea, *The Catholic Church in the United States*, I, 533-91; Bolton-Marshall, *The Colonization of North America*, pp. 275-98, 395-402.

The failure of the French in Texas is described in Marion Habig, *The Franciscan Marquette*. For the remaining history of Louisiana, research must still be made in the archives of the Sacred Congregation of Propaganda and in Spanish archives. Until this has been done more thoroughly, we cannot obtain a complete picture. Meanwhile particular phases have been sketched by three authors. J. H. Schlarman presents the viewpoint of the seminary priests in *From Quebec to New Orleans*. Jean Delanglez defends the Jesuits in *The French Jesuits in Lower Louisiana*. Claude L. Vogel describes the position of the Capuchins in *The Capuchins in French Louisiana* and adds some new findings in *Franciscan History of North America* (pp. 198-233). An interesting explanation of the double jurisdiction will be found in *Franciscan Studies*, VII (1947), 344-47. Lawrence Carroll Ford, *The Triangular Struggle for Spanish Pensacola* will be helpful in rounding out the study of this chapter.



## CHAPTER V

# *New England (1607-1774)*

**T**HE Tudor Henry VII sent the Cabots to explore the coasts of North America at the close of the fifteenth century, but little advantage accrued to England because the parsimonious king would not follow up the claims made by the explorers. The next Tudors—Henry VIII, Edward VI, Mary I—did little to promote exploration, for they were preoccupied in gaining European influence and in settling the religious entanglements that had been brought to the forefront by Henry's Act of Supremacy.

**First  
Tudors**

When Elizabeth, the last of the Tudors, ascended the throne in 1558, the religious matters were settled in favor of Episcopalianism, and international influence was sought by the thrifty method of permitting privateers to engage in attacks on Spanish shipping without cost to the government. Drake was one of the prominent marauders along the American coast, and he also attacked the Spanish colonies. Raleigh went a step farther by attempting to start a settlement at Roanoke, in present North Carolina that was then claimed by Spain. To honor his queen, he called the claims Virginia, a name that was for some time applied to all the English claims in North America but in time was restricted to one colony. According to some reports, attempts were also made to settle Catholics somewhere along the coast, usually in the Maine and Newfoundland districts, but little came of them because the Catholics of England were not yet prepared to abandon all hope of a peaceful religious settlement.

**Elizabeth**

With the accession of the Stuarts to the throne of England, permanent English colonies <sup>1</sup> in the New World were begun.

### James I

Catholics as such took no part in these first establishments for, upon the arrival of James I in England, their hope was revived that the old faith would be restored. They imagined that some memory of his martyred mother, Mary Stuart, should linger in his mind and make him favorably inclined to the Church, while his hatred of Puritanism should strengthen this leaning. There would then be no valid reason to leave Old England, to which they were strongly attached. James was, however, thoroughly imbued with Protestantism and, though he detested the Puritan forms, he clung closely to Episcopalian worship because it made his possession to the throne more secure. The unfortunate Gunpowder Plot set up in him a defense against Catholicism, even though he was never led into too active a detestation of the faith.

The first settlement by the English at Jamestown in 1607 was prompted by mercenary motives, yet the King decreed that

### First

### Settlements

Episcopalianism must be introduced, and the settlers themselves gave no concessions to Catholics. The King's opposition to the Puritans of the Separatist persuasion brought about the founding of Plymouth in 1620, but they had no thought of anyone else but themselves when they sought religious freedom and they specifically excluded Catholics from its enjoyment. Meanwhile the Calvinistic Hollanders had encroached upon the English claims by settling New Netherlands and founding New Amsterdam. Although holding staunchly to their Calvinistic beliefs, these merchants and patroons were more interested in their mercenary exploits than in the religious persuasions of others and therefore upheld comparative toleration except when the doughty Peter Stuyvesant as governor ranted against Catholics. The Swedes, when they encroached upon the Dutch claims in 1638, were tolerant in religious matters within the colony of New Sweden at the Delaware, but their colony was soon swallowed up by the Hollanders.

<sup>1</sup> Francis X. Curran, *Major Trends in American Church History*, pp. 33-52.

The conflict between Charles I and the Puritans brought forth the settlement of the New England colonies<sup>2</sup> outside Plymouth, within the twenties and the thirties of the seventeenth century, which were also the principal decades of the Thirty Years' War in Europe and did little to assuage the bitter feeling against Catholics in the hearts of the Puritan fanatics. Catholics were not tolerated in any of these colonies and were persecuted in all of them except Rhode Island, where religious toleration was at least inscribed on the statute books.

### Puritan Settlements

While these Puritan settlements were in the process of formation, the Carmelite Father Simon Stock called the attention of the Sacred Congregation of Propaganda to this great migration and proposed that Catholic missionaries be sent to counteract the influence of the fanatics. The outcome, as has been seen, was the erection of the prefecture apostolic for New England in charge of the French Capuchins in 1630. Little is known about the activities of this group, for they had to be kept quite secret on account of the penal laws, yet traces of their presence are found in the New England States. In 1654 these Capuchins were driven out by English troops after they had set up rather flourishing missions among the Indians in Maine, who continued firm in the faith through many years of tribulation.

### Prefecture Apostolic

The closest to a Catholic colony in the English settlements along the Atlantic coast was Maryland.<sup>3</sup> Although it could never be called a Catholic colony in the strict meaning of the word, it was founded for the purpose of giving a religious haven to Catholics who fled from the persecutions of their home country. As such a haven it was a memorial to the Calvert family. When George Calvert became a Catholic he knew that he could not retain his position as a secretary to the king. James I accepted his resignation reluctantly, but he rewarded Calvert by bestowing upon him the barony of Baltimore in Ireland and readily consented to give him a patent to found a colony in

### George Calvert

<sup>2</sup> Arthur J. Riley, *Catholicism in New England to 1788*.

<sup>3</sup> J. Moss Ives, *The Ark and the Dove*; Matthew Page Andrews, *The Founding of Maryland*; William T. Russell, *Maryland, the Land of Sanctuary*.



Newfoundland. It was probably for this colony that Simon Stock first approached Propaganda with the request for missionaries. Although Lord Baltimore hoped in this colony to prepare a haven safe from persecution for Catholics and secured the services of a priest, he also provided a minister for the Protestants in order to allay suspicion.

Newfoundland was soon found unsuitable for the establishment of Avalon. Calvert then transported the settlers down the coast to Jamestown, where he expected a friendly welcome on account of his one-time membership in the founding company, but the governor demanded that he take the anti-Catholic oath of supremacy as a condition of remaining in the colony. Calvert refused to take this oath and returned to England, where he received better treatment from Charles I, who retained his father's good will toward the Calvert family. The King carved out a tract of land from the earlier Virginia grant and gave a patent for it to George Calvert with the rights of a palatinate. Before all the transactions were completed, the first Lord Baltimore died, but the patent was transferred to his eldest son Cecil, the second Lord Baltimore.

Cecil Calvert called the palatinate Maryland to honor Henrietta Maria, the Catholic wife of the King. His plans called for a colony in which there would be religious freedom, even though he did not publicly announce the extension to Catholics for fear of being prevented from shipping, but he had particularly in mind a haven to which Catholics could flee from persecution. The rules laid down by him as proprietor ordained that no one be persecuted for his religious convictions.

Cecil himself did not emigrate when the colonists set out in 1634, but he made his brother Leonard the actual governor with exact instructions to maintain the purpose of the settlement. The Jesuit Fathers Andrew White and John Altham were taken along as the Catholic chaplains, and ministers were provided for the Protestants. The majority of the gentlemen who re-

ceived grants of land were Catholics, but the Protestants were in the majority among the mechanics, laborers, and indentured servants. In the granting of lands the priests were considered in the same class as the gentlemen adventurers, and they had to plant their grants with the help of hired laborers, indentured servants, and slaves. This arrangement freed the priests from dependence on the generosity of the Catholic settlers for their sustenance and was a great boon in those early days. It was continued into the days of Carroll, but then often became a hindrance because sufficient sustenance could not be obtained for the increasing number of priests; the Catholics had become so accustomed to this method that they could not be induced to give material aid in return for spiritual ministrations.

The Jesuits soon began to evangelize the neighboring Indians who were friendly and willingly embraced the faith. To keep the priests in their midst, they gave them new grants of lands. Calvert bitterly re-  
**Jesuits**  
 sented this supposed invasion of his rights, accused the religious of fomenting trouble, and eventually compelled them to restore the land to the Indians. He then sent a report to the Sacred Congregation of Propaganda in Rome and asked that secular priests be sent to the colony. In 1642 Propaganda sent two priests as requested. They were soon just as busy as the Jesuits, and worked together with them in this field that could have employed many more priests.

Calvert was concerned about the fate of the Indians, for they were slowly being pushed from their lands. In order to protect them he established boundaries within  
**Reservation  
and Schools**  
 which no white man might disturb them and then put the Jesuits in spiritual charge of these reservations, the only example of such an arrangement in the early English colonies. When other members of their community joined them, the Jesuits also established schools for the children of the settlers, usually under the supervision of a brother. One of these schools was maintained until 1688, when persecution forced its closing.

Meanwhile the revolution in England against Charles I gave to Claiborne of Virginia the opportunity he had long sought to snatch Maryland from the Calverts. Basing his claims on a supposed previous grant and settlement, he swooped down upon the colony in 1646, drove out the priests, and set up his own government. Leonard Calvert soon regained control and brought back the Jesuits, but we hear no more about the two secular priests. When Leonard died a year later, Cecil made William Stone, an Episcopalian of Virginia, the governor of Maryland, hoping that thereby he would gain the good will of the Protestants and strengthen his hold on the palatinate. At the same time he urged the colonial legislature to pass the Toleration Act of 1649, in order to secure his previous arrangements for religious toleration.

At about this time we know that two Capuchins,<sup>4</sup> through the good offices of Henrietta Maria, arrived in Virginia to labor as missionaries. Very little is known about the success of their ministration, but we do know that one of the survivors, Father Christopher Plunket, was discovered by the Virginia authorities in 1689, and that he died eight years later, probably on one of the islands off the coast, after having been held a prisoner on account of his missionary activities.

At the beginning of the Cromwellian era the Puritans of Virginia, assisted by the Puritans of Maryland who had been permitted to settle only on account of religious toleration, pushed Calvert out of his proprietorship, took control of the government, and brushed aside toleration for Catholics. Calvert appealed directly to Cromwell, had his rights restored, regained control in the colony, and brought back the Jesuits. But these recognized the need for more priests and appealed to the Franciscans in England to help them.<sup>5</sup> Two friars came from England in 1672, during the years of the Restoration, others

<sup>4</sup> Marion Habig, *Heroes of the Cross* (1947), pp. 228-30.

<sup>5</sup> *Franciscan History of North America*, pp. 236-38.



followed in the succeeding years, and still others arrived from Scotland. Both communities carried on the apostolate together in the near-by settlements and extended their labors as far north as New York until the Franciscans were recalled in 1725, again leaving the whole field to the Jesuits.

When the Restoration was effected in England in 1660, it seemed that a surcease of persecution would follow, but parliamentary action prevented Charles II from putting his ideas on religious toleration into execution. Yet he succeeded in rewarding his loyal followers, irrespective of religious convictions, by granting them patents to establish colonies in North America, for this was still considered the sole prerogative of the king. Thus he granted charters for the Carolinas and the Jerseys. There are indications that some of these patentees were Catholics. But full toleration was never conceded in either of these districts. In fact, there was considerable bitterness of feeling against Catholics in the southern colonies, coupled with fear and hatred of the Spaniards.<sup>6</sup>

**Carolina  
and Jersey**

Conditions were somewhat different in New York<sup>7</sup> when this colony was taken from the Dutch in 1664 and was given as a grant to the Duke of York, the brother of the King. This proprietor, the later James II, was a Catholic and naturally insisted that religious toleration be put into practice throughout the colony. He sent Thomas Dongan,<sup>8</sup> a Catholic, as governor and had him carry out these ideas. In 1682 Dongan brought some Jesuits from England and permitted them to open a school. He hoped that the Jesuits would center all their activities of the colonies in New York. For this he seems to have gained their acquiescence, and they are thought to have begun their movement out of Maryland. He also wished them to replace the French Jesuits among the Iroquois and thereby draw these Indians to the Hudson River and the English. But these plans

**New York**

<sup>6</sup> Peter Guilday, *The Life and Times of John England*, I, 124-63.

<sup>7</sup> William Harper Bennett, *Catholic Footsteps in Old New York*.

<sup>8</sup> John H. Kennedy, *Thomas Dongan, Governor of New York*.

could not be put entirely into execution because the revolution of 1688 unseated James II and gave another governor to New York.

Meanwhile toleration was established in the neighboring colony of Pennsylvania, which was founded in 1682 by William Penn through a grant by Charles II. The tolerant Quaker opened his colony to all settlers without regard to religious convictions, even though he considered it a particular haven for his fellow religionists who were persecuted in the other colonies. It does not seem that Catholics came to this new colony in great numbers during the early days, but the few who arrived were visited occasionally by the priests of New York and Maryland when they happened to pass that way.

The accession of William and Mary to the throne of England was not a complete triumph for the new rulers since they were compelled to make many concessions to Parliament. However, they obtained a concession of toleration for all dissenters, except Catholics. Against these an unbloody persecution was waged until the fury began to wane at the time of the Hanoverian rulers and a wave of religious indifference set in. The persecution mania was pursued with greater zest in the colonies than in the home country, yet not much harm was done in most of the colonies because the Catholics were few and were often not recognized as such.

The tolerant Penn<sup>9</sup> was indeed compelled to record the persecuting laws of England on his own statute books, but he did not insist on their enforcement and brushed them aside entirely when he was able to do so. He could not permit Catholics to hold public offices and was obliged to restrict their property rights to some extent, but even in these matters he did not molest them noticeably. Even though he could not let them enjoy complete religious liberty, he gave them toleration of a sort. When this fact became known, Catholics from the German

<sup>9</sup> Guilday, *The Life and Times of John Carroll*, pp. 645 f.

countries began to arrive in Pennsylvania, following the example of German Protestants who had preceded them. German Jesuits came to minister to their spiritual needs and were soon in close touch with their English brethren of Maryland. Even though they were few in number, they soon extended their ministrations in a wide circle out of such centers as Philadelphia, Goshenhoppen, Lancaster, and Conewago. Little hindrance was put to their erection of chapels and churches, and they even found it possible to start their own schools.

On the other hand, Maryland, the cradle of religious toleration, brought forth some of the most vicious anti-Catholic legislation. A double assessment was put on Catholics for the maintenance of the Episcopal Church, even though many ministers of that Church were held in contempt by their own parishioners for their dissolute lives. The penal laws enacted against Catholics were so atrocious that Queen Anne felt obliged to veto them, and she permitted Catholics to attend Mass privately in their own homes. Yet some of their rabid neighbors sought every possible excuse to interfere with their lives and to accuse them of crimes that would bring them to court. Vindictive judges gave them small chance of acquittal, and they themselves were disbarred from all public offices.

### **Maryland Persecution**

Under such circumstances it seems surprising that any Catholics remained in Maryland. Fortunately there were Protestant neighbors who protected their Catholic friends. Merchants in England at times interfered with the execution of the penal laws if it was to their own advantage. The proprietors occasionally appointed influential Catholics to positions of trust in their own business affairs, for such positions were not considered public offices and could be occupied without interference by the governing body. But some Catholics apostatized, following the example set by Benedict Calvert, who left the Church in 1713 in order to regain the rights that had been taken from the family at the beginning of the 1688 persecution stage. Other Catholics, among them members of the Carroll

### **Maryland Catholics**



family, contemplated emigration. They planned on settling in Louisiana, and were deterred only by the aloofness of French politicians. Despite storm and persecution, they then remained in Maryland and held fast to the old faith of England that was firmly implanted in their hearts.

After the Franciscans left Maryland in 1725, the whole burden of the ministry was borne by the Jesuits who remained.

### **Maryland Jesuits**

They were by far too few for the far-flung missions. But they trudged on courageously, avoided the pitfalls set by their enemies, moved from place to place amid the hazards of the forests and the roads, tried to avoid the dangers of recurring diseases, worked fearlessly among their flocks, and even dared to induce others to enter the portals of the Church. They are known to have conducted schools with the help of the brothers whenever they could do so without being detected. They even ventured to open an institution of higher learning at Bohemia Manor, near the Pennsylvania border, and there prepared young men for the schools in Europe. Even though the laws against Catholic parents who sent their children to foreign schools were most severe, the Maryland Catholics generally managed to have some of their sons and daughters in the schools of Europe. Often the boys returned to Maryland in later years as Jesuit priests or were found in the European religious orders as teachers and pastors of souls. Some of the young ladies entered one or the other of the stricter religious communities of women.

Although the fierceness of persecution abated somewhat in the colonies during the reign of the Hanoverians, it came back

### **Renewed Persecution**

to some extent during the period of the French and Indian War. Some of the colonists were then in an angry frame of mind because they were obliged to harbor the Catholic Acadians who had been ruthlessly torn from their homes by the inhumanity of an English governor and were quartered among the colonials down the coast. Though the pitiable condition of these refugees stirred the heart strings of many of their hosts and induced them to help these French Catholics escape to some friendly

country, others treated them harshly and trembled at the thought that they might unite with the colonial Catholics in concocting with the French enemy some dire plot against the colonies. Such an assumption was entirely unwarranted, for the Maryland Catholics were English to the core.

The peace of 1763 brought all of eastern North America, with only a few minor exceptions, under the control of England. The wrath of the agitators in the colonies now turned against George III, rather than **Quebec Act** against individual Catholics, because he was said to have surrendered English rights to the Church when he promised religious toleration to the territories acquired from France and Spain. This wrath was intensified when the provisions of the Quebec Act of 1774 were made public.<sup>10</sup> The reasons for the new outburst were political, economic, and religious. The colonists declared that the king had no right to extend the province of Quebec down to the Ohio River and to make the districts down to the Gulf of Mexico Indian territory, for their own charters gave them the sole right to all that territory. They contended furthermore that the full religious liberty granted to the Catholics, together with the support of the Church as under the French regime, was a total surrender to the Church. The continuance of French laws in the province of Quebec, instead of the Anglo-Saxon, brought the fear that this absolutist rule might be extended to the other colonies. And thus the frenzy of the agitators was directed with growing fury against the home country, particularly when the colonial Catholics began to join their fellow colonials in protest against the purported arbitrary rule of England. Religious mania began to give way to political dissatisfaction and revolt.

While the persecution against the Catholics was thus slowly subsiding, difficulties of a serious nature threatened disruption within the struggling Church of the colonies. The Jesuits<sup>11</sup> were the only remaining **Jesuit Suppression** priests within the American colonies of the

<sup>10</sup> Charles H. Metzger, *The Quebec Act. A Primary Cause of the American Revolution*.

<sup>11</sup> Guilday, *The Life and Times of John Carroll*, pp. 43-72.

English, but in 1773 the Holy See suppressed the Society of Jesus as an organization and ordered the individual members to express their acceptance of the suppression in writing and to submit themselves to the ordinary of the district in which they were located. The American Jesuits submitted gracefully when they were presented with the pertinent documents for signature by the vicar apostolic of London. All the property was then supposed to be turned over to the bishop. But the Society as such had no property in the colonies. In the early days when Maryland was founded, the individual priests were compelled to hold the property in their own names as gentlemen adventurers. This was fortunate in the days of persecution, for they could then point to the fact that the Church had no property, even if individual priests were in possession of property; and Anglo-Saxon law made it difficult to confiscate the property of individuals. And therefore the vicar apostolic could also refrain from enforcing the property provision of the suppression, for the Society as such owned no property in the colonies. If these priests had been the villains they were sometimes pictured to have been, they could now easily have retired to the estates held in their own names and could have enjoyed the proceeds in an easier life than the sort of one they were compelled to live in the missions. Although they were downcast and discouraged at the suppression, such a thought did not enter their minds. They sought by all means in their competence to safeguard the property for the interests of the Church and continued the arduous ministry that meant life or death for the Church in the colonies.

A jurisdictional difficulty also arose to plague the minds of the priests in the colonies. As is known, a priest needs jurisdiction to exercise the offices that are conferred upon him at ordination. In the early mission conditions the Jesuits received this jurisdiction from the Holy See through their own superior general. However, in time it was presumed that the vicar apostolic of London, as the bishop in the port of sailing, was the ordinary for the priests in the colonies and that jurisdiction

**Bishop  
Challoner**



must come from him. This was definitely conceded by the Holy See in 1757. Bishop Richard Challoner tried to unburden himself of this charge after he became the vicar apostolic in London in 1758, for he contended that he could not be expected to do justice to a commission that would compel him to make the dangerous voyage across the ocean. He proposed that a separate diocese or vicariate apostolic, preferably several of them, be erected in the English colonies. The Catholics of Maryland strenuously objected to the proposal because they feared new persecutions would be added to the old if a bishop came to reside among them and gave outward prominence to the Church.

When Bishop Jean Briand was made the ordinary of Quebec in 1766, he was proposed as the ordinary for all the English colonies since he already occupied this position for the districts formerly belonging to France and now part of the English possessions. The anti-Catholic and anti-French attitude of the English colonials was considered sufficient reason to cancel this proposal. Propaganda finally decided to await further developments, and in the meantime ordered Bishop Briand to visit the colonies in order to confer the sacrament of confirmation. He was preparing to do this, but upon the advice of some priests in the colonies he postponed the visit and was eventually prevented from carrying it out on account of the Revolution.

**Bishop  
Briand**

That there might be some outward sign of jurisdiction, Bishop Challoner appointed Father John Lewis, the Jesuit superior before the suppression, his representative with the powers of a vicar general.

**Vicar  
General**

But as the Revolution advanced, the vicar apostolic in London would have nothing to do with the rebelling colonials, and Father Lewis had to presume that his jurisdiction had not been canceled. It was an unhappy condition that was corrected only a year after the Revolution.<sup>12</sup>

<sup>12</sup> For a discussion of the jurisdictional difficulties, *ibid.*, pp. 134-50.

## References

John Gilmary Shea, *The Catholic Church in the United States*, I, 17-99, 344-543; Bolton-Marshall, *The Colonization of North America*, pp. 104-232, 309-424.

Several chapters of Peter Guilday's *The Life and Times of John Carroll* and *The Life and Times of John England* will be found helpful for a better understanding of Shea's interpretations. Francis X. Curran, *Major Trends in American Church History*, explains the religious situation. Maryland trends and conditions are interpreted in J. Moss Ives, *The Ark and the Dove*; Matthew Page Andrews, *The Founding of Maryland*; William T. Russell, *Maryland, the Land of Sanctuary*. The New England situation is accurately portrayed by Arthur J. Riley in *Catholicism in New England to 1788*, as also by John E. Sexton in the first volume of *History of the Archdiocese of Boston*. New York history is presented pleasantly in the popular *Catholic Footsteps in Old New York*, by William Harper Bennett; a particular feature is brought out in John H. Kennedy, *Thomas Dongan, Governor of New York*. Franciscan details are given in *Franciscan History of North America*, pp. 234-49.

## CHAPTER VI

# *The Revolution (1774-1783)*

**I**T can be asserted with some foundation of truth, based on actual conditions in the Colonies, that American independence was not due solely to oppressive tax laws nor to restrictions on popular rights. Indeed though these hold the main place in the popular narration of causes which brought on the Revolt, it is a question for historical consideration whether these oppressions alone would have moved the body of the people to acts of resistance had not Religion been a moving force upon the minds of the people. The active malcontents or leaders of the Revolt sought to impress upon the people that Protestantism had been assailed and might in America be overthrown.<sup>1</sup>

### **The Question of Religion**

The fact remains that after the passage of the Quebec Act in 1774 a flood of attacks was let loose in the colonies against the king and parliament for giving rights to the Catholics in the province of Quebec. Preachers of all sorts used their pulpits to vent their rage against all acts that gave special consideration to Catholics. If such incitements were not the only causes of the Revolution, at least they did give considerable help to the malcontents who were planning independence.

### **Quebec Act**

Not only avowed enemies of the Church like Jay, but even Alexander Hamilton exclaimed:

Does not your blood run cold to think an English Parliament should pass an act for the establishment of arbitrary power and Popery in such an extensive country. If they had any regard to the freedom and happiness of mankind they would never have done it. If they had been friends to the Protestant cause, they never would have provided such a nursery for its great enemy. They would never have given

### **Hamilton**

<sup>1</sup> *The American Catholic Historical Researches*, XXIII (1906), 1.



such encouragement to Popery. The thought of their conduct in this particular shocks me. It must shock you, too, my friends. Beware of trusting yourselves to men who are capable of such an action. They may as well establish Popery in New York and the other colonies as they did in Canada. They had no more right to do it there than here. Your lives, your property, your religion, are all at stake.<sup>2</sup>

Many invectives of the same kind might be adduced.<sup>3</sup> They found their official expression in the acts of the Continental Congress. In an address to the people of Great Britain, October 21, 1774, the members of the Congress declared: "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country [Canada] a religion that has deluged your island in blood, and disbursed impiety, bigotry, persecution, murder and rebellion through every part of the world." Only five days later they protested to George III for "establishing an absolute government and the Roman Catholick religion throughout those vast regions, that border on the westerly and northerly boundaries of the free Protestant English settlements." But on this very day, October 26, 1774, they wrote to the Canadians: "We are all too well acquainted with the liberality of sentiment distinguishing your nation, to imagine, that difference of religion will prejudice you against a hearty amity with us. You know, that the transcendant nature of freedom elevates those, who unite in her cause, above all such low-minded infirmities."<sup>4</sup>

It is not surprising that, after such a show of bigotry by the Continental Congress, the inhabitants of Quebec did not receive the protestation to them with any show of enthusiasm. The invasion of their province the next spring by the forces of the Continental Congress did not draw their men into our armies to the extent that had been expected. It is surprising that any of them helped us. And this particularly on account of the strenuous

<sup>2</sup> Peter Guilday, *The Life and Times of John Carroll*, pp. 78 f., cited from Hamilton's *Full Vindication of the Measures of Congress*.

<sup>3</sup> *The American Catholic Historical Researches*, XXIII (1906), 1-40.

<sup>4</sup> For a juxtaposition of these three statements, see Guilday, *op. cit.*, p. 80.

opposition set up by Bishop Briand of Quebec. He considered it his duty to uphold British sovereignty on account of the oath of allegiance he had taken. And again, he was mindful of the many previous attacks upon the Church by the New Englanders—he called them the *Bostonnais*—while the British up to that time had kept their promise of religious tolerance.<sup>5</sup> Therefore he placed the ban of excommunication upon all his subjects who gave any sort of countenance to the cause of our Revolution.

But a slow change of sentiment in the minds of the colonials may be discerned after this failure to gain the full support of the Quebec provincials. When George Wash-  
 ington took over the command of the troops  
 near Boston, he forbade the usual celebration

**Changed  
Attitude**

of Guy Fawkes Day. The Congress itself gave specific orders to our invading forces concerning the religious question. And when this same Congress decided early in 1776 to send a formal commission to Canada in order to gain the allegiance of the inhabitants to our cause, the Catholic Charles Carroll was chosen together with Benjamin Franklin and Samuel Chase as a member of the commission, and Father John Carroll was requested by the same Congress to accompany the members of the commission. The resolute stand of Bishop Briand, however, from the outset condemned to failure this attempt at reconciliation.

After his return from the north, Charles Carroll again sat in the Congress and he joined in signing the Declaration of Independence,<sup>6</sup> which declared “that all men  
 are created equal; that they are endowed by  
 their Creator with certain inalienable rights;  
 that among these are life, liberty, and the pursuit of happiness.” Congress had indeed departed far from its original anti-Catholic statements in the addresses to the king and to the people of Great Britain, an indication that toleration was supplanting the frenzied bigotry of earlier days.

**Declaration of  
Independence**

<sup>5</sup> In later years this tolerance was not very evident.

<sup>6</sup> Sylvester J. McNamara, *American Democracy and Catholic Doctrine*.

Then came the French alliance in 1778 after Burgoyne's surrender at Saratoga. Spain did not join the alliance, but helped us indirectly by declaring war against Great Britain. Naturally the anti-Catholic sentiments again had to be subdued in the patriot ranks, but the Tories became all the more vociferous on account of the "Catholic" alliance. Taunts were thrown at the patriots, as if they had surrendered stock and barrel to Catholicism, and anti-Catholic vituperations were made the shibboleth of Toryism, as a Tory paper (*Ledger*) stated in its issue of May 13, 1778:

The time was when the bare toleration of the Roman Catholic religion in Canada, though stipulated for by the articles of capitulation, was treated as a wicked attempt to establish "a sanguinary faith, which had for ages filled the world with blood and slaughter." But now the Congress are willing to make us the instruments of weakening the best friends, and of strengthening the most powerful and ambitious enemies of the Reformation to such a degree as must do more than all the world besides could do, towards the universal re-establishment of Popery through all Christendom. . . . Judge then what we have to hope or expect from such an alliance! We not only run a manifest risk of becoming slaves ourselves, under the treacherous title of independence but we are doing everything in our power to overturn the Protestant religion, and extinguish every spark, both of civil and religious liberty in the world! <sup>7</sup>

In the same spirit Benedict Arnold tried to draw officers and soldiers of the Continental army into his own treason, when he wrote to them:

And should the parent nation cease her exertions to deliver you, what security remains to you, even for the enjoyment of the consolations of that religion for which your fathers braved the ocean, the heathen and the wilderness? Do you know that the eye which guides this pen, lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in purgatory, and participating in the rites of a Church against whose anti-Christian corruptions your pious ancestors would have witnessed with their blood.<sup>8</sup>

<sup>7</sup> *The American Catholic Historical Researches*, XXIII (1906), 39. Cf. Guilday, *op. cit.*, p. 84.

<sup>8</sup> John Gilmary Shea, *The Catholic Church in the United States*, II, 169.



The French alliance did much to bring about a gradual decline of anti-Catholic sentiment among the patriots. They were brought face to face with Catholics who were diplomats, soldiers, and even priests.

### French Influence

They saw the ceremonies of the Church performed in public places and they became accustomed to these outward manifestations of Catholic life. They must have been impressed by the efforts of Count d'Estaing to gain the Catholics of the province of Quebec over to the colonial cause. In an address from Boston in 1778 "he told them that being of the same blood, speaking the same language, having the same customs, the same laws, the same religion, it would be far more to their interest to shake off the yoke of the English than to fight against their old countrymen."<sup>9</sup> He also cemented the good will of the Indians in Maine by securing a priest for them in the person of the Augustinian Father Henry de la Motte.<sup>10</sup>

Closer relations were also established between the French and the members of Congress, when these members attended public celebrations of an ecclesiastical nature inaugurated by the chaplains of the foreign representatives. They were present at a sol-

### Congress at Mass

emn *Te Deum* service in St. Mary's church, Philadelphia, July 4, 1779, to commemorate the third anniversary of the Declaration of Independence. The invitation had been extended by the French minister Gerard; and his chaplain, the Franciscan Father Seraphin Bandol, preached a stirring sermon for the occasion. Two years later they were present at a solemn Requiem Mass in St. Joseph's church of the same city for the repose of the soul of Don Juan de Miralles, the Spanish agent. On November 4, 1781, in thanksgiving for the victory at Yorktown, they took part in a service of thanksgiving at Philadelphia's St. Mary's church, when a sermon was again preached by Father Bandol.<sup>11</sup>

<sup>9</sup> *Ibid.*, p. 178.

<sup>10</sup> *Ibid.*, pp. 179-82.

<sup>11</sup> Guilday, *op. cit.*, pp. 106-10.

These were pleasing signs that the former bigotry was gradually waning, as Father Carroll wrote to a friend in 1779:

You inquire how congress intend to treat the Catholics in this country. To this I must answer that congress have no authority or jurisdiction relative to the internal government, or concerns of the particular states of the Union; these are all settled by the constitutions and laws of the states themselves. I am glad, however, to inform you that the fullest and largest system of toleration is adopted in almost all the American states; public protection and encouragement are extended alike to all denominations, and Roman Catholics are members of congress, assemblies, and hold civil and military posts, as well as others.<sup>12</sup>

**Bigotry**

**Waning**

If the Congress had stripped itself of much anti-Catholic sentiment, the states were not everywhere as tolerant. "It was virtually only in Pennsylvania, Delaware, Maryland, and Virginia that penal laws against Catholics were absolutely swept away, and the professors of the true faith admitted to all rights of citizenship, though Connecticut and Georgia placed no apparent restriction."<sup>13</sup> Yet some kind of toleration was granted to Catholics in all the States. The many ramifications of the Revolution had at least brought peace to the Church in the new republic.

**State**

**Toleration**

Although the final outcome was gratifying, the early days of the Revolution hardly gave such promise. It must therefore remain somewhat of a mystery why Catholics took any part at all in the early stages of the rebellion. Apparently they had every reason to expect better treatment from Great Britain than from the colonies, for that country had given toleration to the province of Quebec while some of the manifestations of bigotry were at their height in the colonies. Probably they had reason to suspect that toleration would not always be carried out conscientiously, as Canada experienced in later days. But as Catholics they naturally tended to respect the authority set over them in the hope that the persecution mania

**Catholic**

**Partici-**

**pation**

<sup>12</sup> *Ibid.*, p. 110.

<sup>13</sup> Shea, *op. cit.*, p. 160.

would eventually cease. The British government seemed to have sensed this when an attempt was made to form Catholic brigades in Philadelphia and was partially successful.

Yet Father Carroll could in later years state without fear of contradiction that the blood of Catholics "flowed as freely (in proportion to their numbers) to cement the fabric of independence, as that of any of their fellow-citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil religious liberty."<sup>14</sup> This might on the face of it not have been quite so apparent to all of the ex-Jesuits, even when France formed her alliance with us, for the Bourbons had been the most active agents in promoting the suppression of the Society of Jesus. Yet such adverse sentiments seem not to have affected Catholics to any great extent. Some were indeed Tories, but the majority seem to have joined the ranks of rebellion against the home country.

Charles Carroll of Carrollton, considered at that time the wealthiest man of the colonies, was in the very forefront of the patriots from the beginning of the Revolution. Father John Carroll was never considered anything but a patriot, as can be conjectured from the personal request of Congress that he accompany the commission to Canada, but he does not seem to have taken an active part in the later developments, being too much absorbed like the other priests in the pastoral ministry.

Not to mention the Catholics who served in the French forces as military men or chaplains, nor the foreigners who offered their services to our country in the spirit of adventure, we find Catholics occupying important positions in the promotion of the Revolution. Commodore John Barry was the father of the American navy. General Stephen Moylan was the muster master general of the army. Colonel John Fitzgerald was aide-de-

**Catholic  
Sentiment**

**The Carrolls**

**Active Par-  
ticipants**

<sup>14</sup> *Ibid.*, p. 153.



camp and secretary to Washington. And a host of others <sup>15</sup> served in various capacities to secure victory.

In this connection the activities of Father Peter Gibault should not be overlooked, for it was through his influence that Colonel Clark was able to take possession of the Illinois country and thus secure it for the United States in the final peace treaty. It brought to him a formal citation by the legislature of Virginia, but it also brought upon his head the censure of Bishop Briand. He continued his apostolic labors in that region, however, until the beginning of the nineties.<sup>16</sup>

When the Peace of Paris was finally signed in 1783, the Catholics of the new country could thank God for the liberty that was now their heritage. They had contributed their quota to the realization of a hope kept in their hearts that they might some day again practice their religion in peace. It was never to be a complete peace, for there would always remain disturbing elements, but it was a peace that would at least permit the Church to grow from the small seed that had been nurtured through many years of trouble and persecution.

#### References

John Gilmary Shea, *The Catholic Church in the United States*, II, 131-203; Bolton-Marshall, *The Colonization of North America*, pp. 425-556.

Shea's conclusions will be found somewhat revised in Peter Guilday, *The Life and Times of John Carroll*, pp. 43-177. Sister M. Augustana Ray, *American Opinion of Roman Catholicism in the Eighteenth Century*, is a most useful volume. Much food for thought on Catholic ideas and independence will be discovered in Sylvester J. McNamara, *American Democracy and Catholic Doctrine*; Francis X. Curran, *Major Trends in American Church History*, pp. 53-65; Charles H. Metzger, *The Quebec Act. A Primary Cause of the American Revolution*. Even though Martin I. J. Griffin has not presented the facts in scientific

<sup>15</sup> It would serve little purpose to enumerate them here. Griffin cites many of the names and facts in the three volumes of his *Catholics in the American Revolution*.

<sup>16</sup> Guilday, *op. cit.*, pp. 87 f.; Laval Laurent, *Québec et l'Eglise aux Etats-Unis*, pp. 79-100.

fashion, he has gathered a treasury of historical items in his three volumes of *Catholics in the American Revolution*. Individual lives that are concerned with this period and deserve attention are among others *Charles Carroll of Carrollton* by Ellen Hart Smith, and *Kosciusko in the American Revolution* by Mieczeslaus Haiman.





## PART II

# THE PERIOD OF INTEGRATION (1780-1840)

The Catholic Church was officially established in the United States on June 9, 1784, when the Reverend John Carroll was appointed prefect apostolic for the territory coterminous with the new republic. It is true that the Church had existed through the colonial years, but most of its vestiges had been obliterated when the Peace of Paris was signed in 1783. New foundations had to be laid with the still existing material, and upon them was built through years of toil and labor the magnificent structure of the Church we now behold.

The first period of this new structure, 1780-1840, was a period of integration. The various materials in evidence and those that were slowly accumulating had to be brought together into a united whole. This required organization, a difficult task on account of the existing conditions. Next, substance had to be given by the establishment of the diocese. New boundaries were the demand of the third decade, when acquisitions of territory were made by the government and other dioceses were erected within the boundaries of the old. Then, as earlier, internal troubles plagued the superiors, particularly on account of trustee mania. The foundations for European charity were laid in the twenties. Bonds of unity were established during the thirties by means of the provincial councils, which brought about the integration of the Church in the United States.



## CHAPTER VII

# Organization (1780-1790)

THE English colonies in North America along the Atlantic coast declared their independence from the mother country on July 4, 1776. After Burgoyne's surrender, a year and a half later, France gave recognition to this independence, and other European countries were soon in qualified agreement. After the surrender of Cornwallis in 1781 at Yorktown, England acknowledged the futility of prolonging the struggle and opened negotiations for peace. On September 3, 1783, the Peace of Paris gave formal recognition to the Independence of the United States.<sup>1</sup>

Most of Europe had somehow been implicated in our struggle, but Europe was not interested in the development of our country. France remained friendly, but she was inevitably approaching her doom in the Revolution. Spain still aspired to the possession of all the territory south of the Ohio River, between the mountains and the Mississippi River, and made good her claims as far north as Natchez; and naturally was not pleased with our breaking these claims piece by piece up to the final acquisition of all the territory, including Florida, in the purchase of 1819. Despite the terms of the Peace of Paris, Great Britain continued the occupation on our side of the Great Lakes, particularly at Detroit, and moved out only in 1796, two years after the acceptance of the Jay Treaty; she came to an agreement about the Maine-Quebec boundary only as late as 1842 in the Webster-Ashburton Treaty. The European powers looked with

### Foreign Interference

<sup>1</sup> John Spencer Bassett, *A Short History of the United States* (1932), pp. 222-55.



disdain upon our republic, expecting an early dissolution of this democratic venture.

Our early legislators did little to dispel such clouds of misgiving. They showed ingeniousness in drawing up the Declaration of Independence; but when they drafted the articles of Confederation they were able to produce no more than a weak instrument that must eventually have led to dissolution. At that, even though the Articles were completed in 1777, they were not ratified until 1781; and during most of the Revolution the Congress had to make the best of a bad situation in trying to keep the States together for victory without a constitution. Some sort of unanimity was achieved toward the end of the eighties, but enough to give strength to the government by means of a new constitution. The unanimous election of George Washington as the first president under the Constitution and the universal acknowledgment that he was truly the Father of the Country at last set our country on a firm footing.

If the outlook for the country as a whole was gloomy after the Peace of Paris, the condition of the Church in the United States was no less precarious. As to the number of

**The Church** Catholics, Father Carroll declared a few years after the beginning of this decade of the eighties,<sup>2</sup> that most of the Catholics, about 15,800, lived in Maryland, that 3,000 of this number were children and 3,000 were slaves, and that they were served by 19 priests. Next in number came the 7,000 Catholics of Pennsylvania, with 5 priests to serve them. The 1,500 Catholics of New York had no resident priest in their midst, neither had the 200 Catholics of Virginia. This constituted the numerical Catholicity along the Atlantic seaboard in the former English colonies. Carroll said that he had no means of ascertaining the exact number of scattered Catholics beyond the Alleghenies. They were cared for only by the veteran Father Gibault, unless on occasion a missionary found his way to the district from Detroit. Thus the Catholics in all the United States were a very small flock of

<sup>2</sup> Donald Shearer, *Pontificia Americana*, p. 39, note.

barely 25,000 among the 4,000,000 inhabitants of the country. Their influence on the life of the country was even less, for, despite the proclamation of religious toleration, latent bigotry was easily aroused against them, and they usually kept themselves very much in the background.

The twenty-four priests of Maryland and Pennsylvania <sup>3</sup> had all been Jesuits up to the time of the suppression of the Society. It speaks well of the zeal of the earlier missionaries that eleven of these priests were born in Maryland. Of the others, five were born in England, and five in Germany. One each came from Ireland, Belgium, and Luxemburg. They had borne the many difficulties of mission life, often with heroic devotion. Now time had begun to take its toll, so that not all of the two dozen were any longer capable of full active service. Two had passed the seventy year mark, three were fast approaching that age, and some of the others were prevented by physical conditions from attending to the more arduous duties of the mission field. And thus a very small number of active priests remained in a large field of labor.

### The Priests

The early zeal had also left some of the priests and had given way to discouragement. When the Society of Jesus was suppressed in 1773, through no fault of their own as far as they could perceive, they feared that individual suppression might also be meted out to them. They knew that they could no longer look to Europe for recruits from their brethren, and yet the work was increasing while their own numbers were decreasing, and no means to replenish their ranks was in sight. Filled with nostalgia for the olden days, they sought consolation in the thought that eventually the ban against them would be lifted and they would once again be Jesuits. In this hope they made every possible effort to secure the property they held, so that it could again be returned to a restored Society.

### Attitude of the Priests

And now they were faced with jurisdictional difficulties.<sup>4</sup>

<sup>3</sup> Peter Guilday, *The Life and Times of John Carroll*, pp. 300-08.

<sup>4</sup> *Ibid.*, pp. 134-77.

Father John Lewis had been given the powers of a vicar general, but during the Revolution communication with England

**Jurisdictional Difficulties** was naturally cut off and Bishop Challoner would have nothing to do with the rebelling colonials. Father Lewis continued to make use of his faculties, presuming that they had not been canceled. But when Bishop Challoner died in 1781, his successor as vicar apostolic of the London district, Bishop Talbot, disavowed all right of jurisdiction over the colonies. He made the disavowal still more emphatic by refusing to grant faculties to two priests who were returning to the United States in 1783, on the plea that he was no longer the ecclesiastical superior of the Catholics in the independent United States. If that were true, there was question of the jurisdictional powers of Father Lewis and the other priests. It was an unpleasant predicament.

Father John Carroll <sup>5</sup> seems to have been the first to realize all the consequences of the situation. Born January 8, 1735, to

**John Carroll** Daniel and Eleanor Carroll at Upper Marlboro, Maryland, he received his early education in his own home and continued it at

Bohemia Manor Academy. After a year at this school he and his famous cousin, Charles Carroll of Carrollton, risked the indictment of the penal laws by traveling to St. Omer in France for further education. After some years Charles continued his studies in England. John entered the Society of Jesus in 1762 and was ordained to the priesthood probably in 1769, only four years before the suppression of the Society left him stranded in Europe. A chaplaincy was offered him in England, but he preferred the hardships of the missions in his own country. Upon returning he made his home with his mother at Rock Creek, Maryland, and ministered to the spiritual needs of the neighboring Catholics, but he did not associate intimately with his fellow former Jesuits. The mission to Canada drew him out of his obscurity and emblazoned his name as a patriot upon the hearts of many colonials, particularly upon that of Franklin, with whom he struck up close ties of friend-

<sup>5</sup> *Ibid.*, pp. 1-56, 92-105.



ship on that journey. It also gave him a certain prominence among his fellow priests.

Carroll now took it upon himself to propose to them a plan of organization. In explanation he wrote to a friend in England: "We are endeavoring to establish some regulations tending to perpetuate a succession of labourers in this vineyard, to preserve their morals, to prevent idleness, and to secure an equitable and frugal administration of temporals. An immense field is opened to the zeal of apostolical men."<sup>6</sup> The proposed plan did not find immediate acceptance among all the priests, some of whom were too deeply impressed with the hope that the Society of Jesus would soon be restored and with the thought that they must put no obstacle to the restoration by a special organization.

### Plan of Organization

But Father Lewis, the presumed superior, agreed to call a meeting of the clergy at Whitemarsh, a clerical estate between Georgetown and Annapolis, to consider the merits of Carroll's plan. Six priest deputies accordingly met on June 27, 1783. They decided that the plan must be acted upon by all the priests. Since it was not possible to have all of them together at the same time, they divided the mission field into three districts—northern, middle, southern—and asked the priests of each district to meet for preliminary discussions and to appoint two deputies who would present the conclusions at a future general meeting. The six deputies assembled at Whitemarsh on November 6, 1783. After lengthy discussions they prepared a constitution, particularly regarding the material holdings which seemed in danger of dissipation and the loss of which would spell ruin to the missions. The constitution, which was finally adopted the next year, united the priests in the Select Body of the Clergy, whose interests would be cared for by specially elected deputies. Other priests who came to the missions were to be admitted to the Select Body if they promised to adhere to its provisions. The final outcome was the preservation of the property rights for

### Select Body of the Clergy

<sup>6</sup> *Ibid.*, p. 168.

the Society of Jesus when it was reorganized in the United States.

Equally important, at the 1783 meeting, was the setting up of a special commission of priests to petition the Holy See for a regularly constituted ecclesiastical organization. In the formal application <sup>7</sup> the members of the commission stated that in their opinion it would not be prudent to have a bishop in the United States under existing conditions, for such an appointment would be resented by the citizens as an undue interference in their affairs and an unwarranted show of power by foreigners. They proposed, however, that Father John Lewis be continued as a simple ecclesiastical superior with the added faculty, as given in mission countries, to administer the sacrament of confirmation, to bless chalices and altar stones, and to impart priestly faculties. Some of the priests considered it impolitic to designate a certain person for the superiorship. They therefore asked Carroll and some of the other priests to prepare another petition with the request that the priests be permitted to choose their own superior. They hoped thereby to avoid the appearance of imposing their own choice upon the Holy See, while at the same time they would not offend the sensibilities of their fellow citizens. It seems that these priests were already looking to Carroll as their leader and hoped that an election by all the priests would confirm their choice of him as their superior.

Although the Sacred Congregation of Propaganda,<sup>8</sup> according to its own statement, had not received a formal report on the condition of the Church in the English colonies since 1756, its members had not lost sight of them. Even before the priests met at Whitmarsh, Cardinal Antonelli, prefect of Propaganda, under date of January 15, 1783,<sup>9</sup> ordered the apostolic nuncio at Versailles, Archbishop Joseph Doria Pamfili, to open negotiations with the French government for the insertion of a formal

<sup>7</sup> Shearer, *op. cit.*, pp. 14 f.

<sup>8</sup> Guilday, *op. cit.*, pp. 178-201. Cf. Jules A. Baisnée, *France and the Establishment of the American Hierarchy. The Myth of French Interference, 1782-1784.*

<sup>9</sup> Shearer, *op. cit.*, pp. 19-24.

declaration of religious liberty in the peace treaty that was then being negotiated and was finally adopted in Paris on September 3, 1783. The nuncio was also instructed to gather whatever information he could concerning the condition of the Church in the United States and the kind of ecclesiastical organization that could be set up, possibly with the help of France.

Antonelli's personal opinion was that

the most desirable and proper procedure would be to establish in one of the principal cities a vicar apostolic, with the episcopal character, chosen from the subjects of the new republic. He would receive from the Holy See the necessary jurisdiction for the spiritual guidance of the Catholics in those regions and would be obliged to establish stations in accordance with the number of available missionaries and the needs of each province [state]. An episcopal vicar apostolic is recommended because he could take care of all the needs by the administration of the sacrament of confirmation and the ordination of clerics from among the subjects of the new republic, and such an appointment would prevent the cropping up of nationalistic antipathies since these young republicans would not be obliged to apply to bishops of other countries for the reception of these sacraments. . . . If citizens suitable for the office of vicar apostolic with episcopal character, or of an ordinary prefect, can be found, they ought always have the preference over those of other nationalities, and the other missionaries should receive their appointment only through such officials. If, on the other hand, no citizen fit for the office can be found, then permission should be sought to have a citizen of another country appointed, but only from such as are entirely without prejudice and are acceptable to the new country.<sup>10</sup>

**Antonelli**

Accustomed to deal with the governments of other countries in ecclesiastical appointments, the nuncio approached Benjamin Franklin, our minister to France.

He answered that, according to the Articles of Confederation; the federal government would put no obstacle in the way of such appointments. In this he was later sustained by the following reply from Congress:

**Congress**

<sup>10</sup> *Ibid.*, p. 23.



Resolved: That Doctor Franklin be desired to notify the Apostolic Nuncio at Versailles, that Congress will always be pleased to testify their respect to his sovereign and state; but that the subject of his application to Doctor Franklin being purely spiritual is without the jurisdiction and powers of Congress, who have no authority to permit or refuse it, these powers being reserved to the several states individually.<sup>11</sup>

In further conversations Franklin observed that, in case a suitable citizen of the United States could not be found as a candidate for the vicariate apostolic, he saw no difficulty regarding the appointment of "a French ecclesiastic who would remain in France and, through the medium of a suffragan residing in America, would conduct the spiritual affairs of the Catholics in those states, either of those already residing there or of such as would come later."<sup>12</sup> He also suggested rather surprisingly that, since the United States did not provide for the support of religious superiors and no seminary existed in the country to prepare candidates for the priesthood, it might not be out of place to have the French king confiscate the revenues of the four English Benedictine monasteries in France to turn them over to the use of the Church in the United States. "In order that this may be attained more surely, it might be expedient to have a subject of the king residing in France appointed by the Holy See as one of the bishops, to have him act at all times conjointly with the nuncio of His Holiness and the American minister and, together with them, adopt the expedients necessary for training ecclesiastics acceptable to Congress and capable of rendering service to the Catholics in the United States."<sup>13</sup>

In answer to these suggestions transmitted to Rome by the nuncio, Cardinal Antonelli replied, September 27, 1783,<sup>14</sup> that the suppression of the English monasteries for their revenues could not be considered. He thought that the apostolic nuncio at Versailles, rather than a French ecclesiastic, might

<sup>11</sup> *Ibid.*, p. 42.

<sup>12</sup> *Ibid.*, p. 34.

<sup>13</sup> *Ibid.*, p. 35.

<sup>14</sup> *Ibid.*, pp. 35-40.

supervise the missions in the United States, just as the nuncio at Brussels had charge of the ecclesiastical affairs in Holland; but that it seemed necessary to have some priest, vested with the powers of a bishop, reside in the United States. Nevertheless, "concerning candidates for offices in the vicariate apostolic, or diocese, as well as for posts in the missions, the present situation seems to indicate that such candidates should be chosen from among the ecclesiastical subjects of His Most Christian Majesty. But if a native American should later become available for the sacred ministry, there can be no doubt that the vicar or bishop should be permitted to ordain him and employ him in the missions." <sup>15</sup> He also observed that, while the suggestion to establish a seminary in France was laudable, it might not be feasible on account of the expense entailed, and that it might be better to consider using the facilities of the seminary of the Foreign Mission Society or the seminary of Saint Esprit, possibly also of the Propaganda college in Rome.

**Reply of  
Antonelli**

It is evident from these observations that Propaganda was groping in the dark concerning conditions in the United States. Decisions seemed to be predicated on the supposition that all vestiges of the early Church government in our country had been obliterated and that there was no foundation at all upon which to build. Even Franklin was of this opinion and saw the only hope in some kind of attachment to the Church in France. Negotiations in that direction went forward; but for some reason or other they seemed to lag and brought no solution during the winter and early spring of 1784.

**Hesitation**

There was a decided change when the petition of the priests in the United States was received in Rome. Propaganda now had a clearer view of the situation, and hastened messages of inquiry <sup>16</sup> across the continent and over the sea. Franklin suddenly seemed to awaken to the fact that Carroll was a priest capable

**Prefecture  
Apostolic**

<sup>15</sup> *Ibid.*, pp. 38 f.

<sup>16</sup> *Ibid.*, pp. 41-52.

of administration, and he expressed his pleasure upon being informed that his friend was mentioned as a candidate to rule over the Church in the United States. Propaganda became unusually active and quickly came to the decision which recognized the Church in our country as a definite unit in the universal Church. Father John Carroll was appointed prefect apostolic, instead of simple superior, as a mark of esteem for Franklin, and he was told that he would soon also be invested with the insignia of a bishop.

Cardinal Antonelli as prefect of Propaganda sent the official announcement to Carroll in a letter dated June 9, 1784.

It reads in part as follows:

In order to preserve and defend Catholicity in the Thirteen United States of North America, the Supreme Pontiff of the Church, Pius VI, and this Sacred Congregation have considered it extremely important to designate a fixed pastor, who will be independent of any other ecclesiastical jurisdiction than that of the same Sacred Congregation and will attend to the spiritual needs of the Catholic congregation. . . . Since you, Reverend Sir, have given conspicuous proof of piety and zeal, and since it is known that your appointment will please and gratify many citizens of the republic, particularly Mr. Franklin, the eminent person who represents the same republic at the court of the Most Christian King, the Sacred Congregation, with the approval of His Holiness, has appointed you the superior of the mission in the Thirteen States of North America, and has bestowed upon you the faculties which are necessary to discharge that office, faculties which are also communicated to the other priests of the same states, except for the administration of confirmation which is reserved to you alone, as the enclosed documents point out.<sup>17</sup>

Carroll had earlier intimations of his appointment from friends in Europe, but the official documents reached him only on November 26 at Rock Creek. Even though he had been the prime mover for the organization of the Church in this country, he was quite reluctant to accept the burden of superiorship for himself because he realized more than others the many implica-

**Appointment  
of Carroll**

**Acceptance  
by Carroll**

<sup>17</sup> *Ibid.*, pp. 58 f.



tions involved in the appointment. He yielded only to the insistent pleas of his friends, who feared that his refusal might put them under some European prelate. He sent his formal acceptance to Propaganda only on January 19 of the next year.

In his letter of acceptance, Carroll was rather outspoken in protesting against the cramping clause of his faculties. It provided that he could not accept any priest from another country into the prefecture unless such priest had first presented himself to the Sacred Congregation. Cardinal Antonelli hastened to reply that the clause had crept into the document by inadvertence and that the prefect should disregard it. Unfortunately the explanation came only after Carroll had found himself in some disagreeable situations on its account. But the straightforward language of the prefect brought a better understanding of conditions in this country to the cardinal. He appreciated it and subsequently entered upon a most cordial relationship with Carroll, which lasted throughout the term of Propaganda's prefect and laid the foundation for an intimate connection between the Church in the United States and the Center of Christianity.

### Cramping Clause

Soon after Carroll received the first unofficial intimation of his appointment as prefect apostolic, he communicated it to the delegates of the Select Body of the Clergy, who were then assembled in their second general chapter at Whitemarsh on October 1, 1784, to adopt the constitution they had proposed the previous year. In the minutes of the meeting we find the declaration that the appointment of a prefect apostolic would satisfy the needs of the Church in the United States and that there was no need of a bishop; "that if one be sent, it is decided by the majority of the chapter, that he shall not be entitled to any support from the present estates of the clergy";<sup>18</sup> that a committee of three should acquaint Propaganda with these resolutions. The memorial, when it was eventually sent to Rome, did probably more than anything else to postpone the appointment of a bishop.

### Opposition to a Bishop

<sup>18</sup> Shea, *The Catholic Church in the United States*, II, 242.

In a letter to a friend at about this time, Carroll explained the opposition of the clergy to the appointment of a bishop as follows:

You well know that in our free and jealous government, where Catholics are admitted into all public Councils equally with the professors of any other Religion, it never will be suffered that their ecclesiastical Superior (be he Bishop or Prefect-Apostolic) receive his appointment from a foreign State, and only hold it at the discretion of a foreign tribunal or congregation. If even the present temper or inattention of our executive and legislative bodies were to overlook it for this and perhaps a few more instances, still ought we not to acquiesce and rest quiet in actual enjoyment: for the consequences sooner or later would certainly be that some malicious or jealous-minded person, would raise a spirit against us, and under pretence of rescuing the State from foreign influence and dependence, strip us perhaps of our common civil rights.<sup>19</sup>

Although Carroll by his own admission was quite outspoken in his opposition to the appointment of a bishop, it was not so much opposition to a bishop ordinary as to a vicar apostolic who could be removed at the discretion of the Sacred Congregation. A bishop in his own diocese would not be subject to such easy removal and would therefore not carry in American minds the stigma of foreign dominance. More than once Carroll reveals this distinction in his letters, while the clergy as such seem not to have desired any kind of bishop at this time.

With the acceptance of the office of prefect apostolic Carroll accepted all the obligations inherent in the office, particularly difficult in his case because of the necessity of organizing the Church in the United States. Together with the documents of appointment he also received the announcement that the jubilee indulgence of 1775 had been conceded because it could not be announced in the turmoils of that time.<sup>20</sup> And thus he opened his administration auspiciously with the announcement of a holy year of jubilee. He was also ordered to send an exact report on the condition of the prefecture to Propaganda as a guide for future

<sup>19</sup> *Ibid.*, p. 247.

<sup>20</sup> Shearer, *op. cit.*, pp. 61 f.

action. In order that he might draw as complete a picture as possible, he set out immediately on a tour of visitation that carried him as far as New York. At the same time he made use of his faculty to administer the sacrament of confirmation to the many Catholics who had heretofore been deprived of its blessings.

Before this visitation and even before his appointment as prefect apostolic, Carroll had met some of the difficulties that were to beset him during his administration. In one instance it was an apostate priest, Charles Wharton,<sup>21</sup> who had made himself

### Wharton Controversy

prominent in Protestant circles and tried to justify his defection by publishing his *Letter to the Roman Catholics of the City of Worcester*. Because the apology was written in a dignified style, very different from the usual diatribes of the time, and because it came from the pen of one who had been born in Maryland, had been ordained to the priesthood in Europe amid the current dangers, and had before his defection belonged to the same religious body as Carroll, it bore the possibility of ensnarement for the unwary. It was moreover insidious because it garbled the adduced quotations from the Fathers of the Church in a pseudo-scientific manner and these could not easily be traced because the genuine texts were not generally accessible in this country. Since the publication demanded an answer and none of the other priests ventured to undertake the task, Carroll took it upon himself to find the original quotations and then gave answer in his *Address to the Roman Catholics of the United States*. Even though the answer was so objective that it did not engender any personal ill feeling, it did not persuade Wharton to return to the Church, but it set the Catholics on the right path of defense.

In New York, Carroll encountered difficulties of internal administration. In his report of March 1, 1785, he wrote to Propaganda:

In the State of New York I hear that there are at least 1,500 [Catholics]. (Would that some spiritual succor could be afforded them!) They

<sup>21</sup> Guilday, *op. cit.*, pp. 116-33.



have recently, at their own expense, sent for a Franciscan Father from Ireland, and he is said to have the best testimonials as to his learning and life; he had arrived a little before I received the letters in which faculties were transmitted to me, communicable to my fellow-priests. I was for a time in doubt whether I could properly approve this priest for the administration of the sacraments. I have now, however, decided, especially as the feast of Easter is so near, to consider him as one of my fellow-priests, and to grant him faculties, and I trust that my decision will meet your approbation.<sup>22</sup>

**New York  
Difficulties**

The reference is to the first difficulty encountered by Carroll on account of the cramping clause. The Catholics of New York had received occasional spiritual assistance from Father Ferdinand Farmer<sup>23</sup> when he could come to them from Philadelphia. The arrival of the above-mentioned Capuchin Franciscan Father Charles (Maurice) Whelan<sup>24</sup> was therefore hailed as a promise of continued service. He had served as chaplain in the French fleet during the Revolution, but had been made a prisoner of the British at Jamaica. When he arrived in New York during the month of October, 1784, he appealed for the necessary faculties. When Carroll had received his official appointment he did not feel competent to grant the request on account of the cramping clause and therefore instructed Whelan through Father Farmer to apply directly to Propaganda in a letter to the papal nuncio at Versailles. When these faculties were obtained and the cramping clause was also declared inoperative, the prefect apostolic put Father Whelan in charge of the two hundred Catholics in the city of New York. These had meanwhile incorporated their congregation according to the laws of the state of New York, had purchased a plot of land on Barclay Street, and had begun to build a church; the cornerstone was laid October 5, 1785.

**Father  
Whelan**

Although Carroll at this time considered Whelan a zealous,

<sup>22</sup> Shea, *op. cit.*, p. 257.

<sup>23</sup> His real name was Steinmeyer. Such changes were often resorted to during the early period.

<sup>24</sup> Norbert H. Miller, *Pioneer Capuchin Missionaries in the United States*, pp. 176-95.

pious, and humble man, the trustees did not take kindly to him because he tried to stamp out various vices and because he was not as eloquent as they desired—one of the bad traits that clung to many early Catholics on account of their close association with Protestants who put special emphasis on the preaching in their services. Whelan then arranged to have one of his confreres in Ireland, Father Andrew Nugent, a preacher of some renown, come to his assistance. The trustees now conspired to oust Whelan and to put Nugent in his place. When Carroll opposed their demands, they started a campaign that compelled Whelan to leave the city and practically forced Carroll to appoint Nugent in his place lest the better-minded parishioners be entirely deprived of priestly ministrations. Nugent then united with some of the trustees in a rebellion that closed the church even to Carroll. Eventually Nugent was compelled to return to Ireland, and the court brought the church back to Carroll's jurisdiction.

### Trustee Troubles

Before the second phase of this fight had begun, the church of St. Peter was dedicated, November 4, 1786, with great pomp and circumstance. But its completion left the parish in such a heavy debt that the next pastor, Father William O'Brien, O.P.,<sup>25</sup> felt impelled to make a collection tour through Mexico in order to remove at least part of the burden. He remained the pastor of the parish from 1787 until 1808, when he resigned on account of ill health. In the meantime he had brought order into the parish and was enabled to open a free school, the first in the state of New York. Trusteeism had raised its ugly head in this parish and had brought anguish to the prefect apostolic, who reckoned on its correct functioning to combine Catholicity and democracy in the government of Church property. The results might have been different if all trustees had always been filled with the true spirit of Catholicism, instead of the Gallicanism and Febronianism that was invading European Church circles and was now entering the United States, and if they had

### Father O'Brien

<sup>25</sup> Victor F. O'Daniel, *The Dominican Province of Saint Joseph*, pp. 124-27.

understood that democracy cannot be true democracy if it encroaches upon the sacred precincts of God-given rights.

In Boston <sup>26</sup> the organization of the Church had a poor start. The first pastor to be appointed by Carroll was the eccentric Reverend Claude de la Poterie. Some of his antics would seem amusing if the results had not been so disastrous. He arrived in the autumn of 1788, but had to be suspended the following year. Embittered, he published a diatribe which he entitled *The Resurrection of Laurent Ricci: or a true and exact History of the Jesuits*. It was an attack upon the former Jesuits in the United States, particularly upon Carroll as the resurrected Ricci, and accused them of being at the root of the trouble that was occurring in the nascent Church of our country. He sent a copy to Propaganda, together with the demand that he himself be appointed prefect or vicar apostolic of New England. Meanwhile, after Carroll's report, Propaganda had the previous life of Poterie examined and, finding it disgraceful, advised him to leave the diocese of Baltimore. He departed in 1790, never again to set foot on the soil of the United States. His successor in Boston, Father Louis Rousselet, was not much of an improvement and also incurred suspension.

Pennsylvania had the second highest number of Catholics among the States of the Union. They were permitted to build churches and even their own schools after the middle of the eighteenth century through a lenient interpretation of the penal laws or a disregard of them. After 1784 their principal centers of activity were to be found in Philadelphia, Conewago, Lancaster, and Goshenhoppen. From these the priests, mostly the German contingent of the former Jesuits, served the Catholics in the immediate vicinity and the far neighborhood, and they even penetrated as far as New Jersey and New York.

Philadelphia had so many Catholics that the original chapel

<sup>26</sup> John E. Sexton, *History of the Archdiocese of Boston*, I, 375-411.



of St. Joseph became too small for the growing congregation, and the church of St. Mary had to be built. Both edifices were then used to accommodate the faithful. When these accommodations were also outgrown, each of the priests was obligated to offer two Masses on every Sunday. These priests were Father Ferdinand Farmer (Steinmeyer), one of the German ex-Jesuits who was also the vicar general for the northern district, and Father Richard Molyneux, an English ex-Jesuit. The former had kept the German Catholics attached to St. Mary's because he could help them in their own language. He died in 1786, but was replaced a year later by Father Lawrence Graessl, who had been in the Jesuit novitiate when the Society was disbanded and had been ordained a diocesan priest in Bavaria. He decided to come to Pennsylvania at the invitation of Father Farmer but, when he arrived, Father Farmer was no longer alive. In the same year two other German priests, John Charles and Peter Helbron,<sup>27</sup> brothers germane and members of the Capuchin Order, also arrived in Philadelphia. They had come after reading a general invitation in a German newspaper. It seems that Father Peter was put in charge of the church at Goshenhoppen; some of the German Catholics requested Carroll to replace Father Graessl with Father Charles at St. Mary's. This Carroll refused to do, and Charles joined his brother at Goshenhoppen.

Phila-  
delphia

The German Catholics of Philadelphia had looked forward to the time when they would have their own church, as they already had their own cemetery. Now that the restraining voice of Farmer was stilled in death, they approached Carroll to obtain his approbation for their plan. He had just returned from New York and was intent on handling the situation most carefully, for he feared that Philadelphia might repeat the New York trustee troubles. Nevertheless he gave a guarded consent to the trustees and explained his action to the protesting Father Francis Beeston, then pastor of St. Mary's, as follows:

German  
Catholics

<sup>27</sup> Miller, *op. cit.*, pp. 202-17.

I must still think, notwithstanding your complaint against me, that when a number of people, disclaiming all pretence to independence of spiritual jurisdiction, request my approbation to build a church, I cannot refuse a qualified approbation of a work, which may terminate in the honour of God. That this idea arose from their disappointment in not gaining Mr. Heilbron, I believe; and that this motive may be uppermost in the minds of some of the most active persons, I likewise believe; but I cannot help entertaining a hope that some of the party have better principles of conduct.<sup>28</sup>

This new congregation of the Holy Trinity then began to build a church on a parcel of land they had acquired just outside the city limits and they had themselves incorporated according to the laws of the State. Next they elected Father Charles Helbron as their pastor and asked the prefect apostolic to approve their choice. The approval had not yet been given when the church was ready for dedication, yet Father Charles Helbron was persuaded to preside at the ceremonies, November 22, 1789. Carroll demanded an explanation. When this was forthcoming and Father Helbron promised submission to all commands of the prefect apostolic, he received the appointment, January 6, 1790. And thus the first rumblings of trustee trouble in Philadelphia were quieted by the prudent firmness of the prefect apostolic.

Concerning the territory west of the Alleghenies, Carroll frankly acknowledged in his first report to Propaganda that he knew little about it. He explained that "this tract of country contains, I hear, many Catholics, formerly Canadians, who speak French, and I fear that they are destitute of priests." He continued to state that "the jurisdiction of the Bishop of Quebec formerly extended to some part of that region; but I do not know whether he wishes to exercise any authority there now, that all these parts are subject to the United States."<sup>29</sup>

It seems that Propaganda intended to have all these parts

<sup>28</sup> Guilday, *op. cit.*, p. 293.

<sup>29</sup> Shea, *op. cit.*, p. 258.

under the jurisdiction of Carroll when he was made the prefect apostolic, as was explicitly stated in 1792, but in the confusion of the time and the want of more exact geographical knowledge, no direct action was then taken to declare the district separated from the diocese of Quebec. This convinced Bishop Hubert, the successor of Briand, that he was still responsible for those regions, just as he held to Detroit and its environments until the British flag was lowered there in 1796. At any rate, Father Gibault,<sup>30</sup> who claimed dependence on the bishop of Quebec, even though he had been repudiated by him on account of his actions in the Revolution and who claimed to be still the vicar general, was the only priest residing in the Illinois country. He was at times assisted by Father Louis Payet when he came down from Detroit for a flying visit and by the Capuchin Father Bernard of Limpach, who would cross the river from the Spanish possessions to care for the spiritual needs of the people at Cahokia.

### Conflict of Jurisdiction

During all this decade of the eighties the Illinois country<sup>31</sup> was suffering from the conflict between two kinds of civilization, for the Americans from the eastern seacoast were gradually pushing the early French inhabitants across the Mississippi into Spanish territory. The clash brought about disorders in civil administration that were not conducive to peace in religious affairs, for it was a clash between Protestantism and Catholicism. In 1785 Gibault took up his residence at Vincennes and helped to produce some semblance of religious establishment, even though he was frequently absent on missionary journeys. Also in 1785, the Carmelite Father Paul de Saint Pierre<sup>32</sup> was sent to this region by Carroll. The next year Father Pierre de la Valinière<sup>33</sup> arrived as the vicar general of the prefect apostolic for

### Two Civilizations

<sup>30</sup> Laval Laurent, *Québec et l'Eglise aux Etats-Unis*, pp. 71-97.

<sup>31</sup> Fintan G. Walker, *The Catholic Church in the Meeting of Two Frontiers: the Southern Illinois Country*.

<sup>32</sup> Sister Mary Doris Mulvey, *French Catholic Missionaries in the Present United States*, pp. 114 f.; Laurent, *op. cit.*, p. 100, note 152.

<sup>33</sup> Mulvey, *op. cit.*, pp. 113-15; Laurent, *op. cit.*, pp. 51-53.



this whole region. Eventually the former was established at Cahokia, the latter at Kaskaskia.

Gibault resented the presence of these priests as an encroachment on the rights of the bishop of Quebec. This brought the bishop and the prefect apostolic in communication with each other. They agreed to present the dispute to the Sacred Congregation of Propaganda for an official statement. In the meantime Carroll took charge of the Illinois country because it was believed that the United States government would resent having priests subject to Great Britain travel in those territories while the spirit of ill feeling between the two countries was running very high. Since Carroll then had no other available priests, he also conferred faculties upon Father Gibault. By 1792, however, all three priests had been enticed across the Mississippi by the Spaniards, who promised them a fixed salary. And thus, at the beginning of the seventeen nineties, the Illinois country was bereft of all regular spiritual ministrations, a most unpleasant situation for the much harassed spiritual superior of the United States. Fortunately for his peace of mind, Carroll was not fully acquainted with all the havoc that was wrought through this situation until he was able to start anew the building of the Church in those vast regions. Then the task was somewhat easier because order in civil affairs was better established through the Northwest Ordinance of 1787, which organized the government of the territory on constitutional lines.

South of the Ohio River,<sup>34</sup> in present Kentucky and Tennessee, colonials from the eastern settlements made their appearance even before the Revolution, and in the Kentucky region a few Catholics were among them. The influx of Catholics, particularly from Maryland, was greater after the war. They asked Carroll to provide them with the ministrations of a priest, and in 1787 they signed a definite contract to support him. The priest commissioned to accompany them was Father Whelan,<sup>35</sup>

<sup>34</sup> Sister Mary Ramona Mattingly, *The Catholic Church on the Kentucky Frontier*, pp. 1-69.

<sup>35</sup> Miller, *op. cit.*, pp. 196-201; Diomedé Pohlkamp, *First Missionary in Kentucky*.

who had been occupied in the sacred ministry in Maryland after his escape from the New York troubles. But when the settlers tasted the freedom of frontier life they were irked by their contract and became so troublesome to their pastor that he left them in 1790.

When Carroll proposed his plan of organization, one of the pressing problems was the necessity of gaining priests for the United States. His first experiences as prefect apostolic convinced him that the problem was even more serious than he had supposed. The

**Patrick  
Smyth**

older priests were becoming incapacitated, and some of the European recruits were not reliable. He had an example of this in 1788, when Reverend Patrick Smyth, who had enjoyed the hospitality of the Maryland priests for some time and had, while still in this country, expressed his satisfaction with their kindness, suddenly turned against them upon his return to Ireland and published a vicious attack entitled *The Present State of the Catholic Missions conducted by the Ex-Jesuits in North America*. Carroll wrote out a careful rejoinder, in which he showed that his fellow workers were not the rascals Smyth made them out to be. He was prevented from publishing the answer by the Irish bishops, who promised they would do all in their power to undo the harm that had been done in Ireland by the insidious publication. But they could not prevent a copy from reaching Rome, where fortunately Carroll's explanation was listened to, even though Smyth's diatribe continued to cause uneasiness for some years.

Meanwhile Carroll had to get along as well as he could with priests from Europe who might volunteer to serve in his prefecture, though he knew that the old dioceses could not ordinarily be expected to sacrifice their best men to him. The early French plan for seminary training had miscarried. The proposal that he send some boys to Rome to be prepared for the priesthood under the watchful eyes of Propaganda was accepted only in 1787, when two promising lads were sent. One was fourteen-year-old Ralph Smith of Maryland, the other Felix Dougherty

**Need of  
Priests**

of Pennsylvania who was thirteen.<sup>36</sup> Both were well chosen, but there is no clear evidence that either reached the goal of the priesthood.

By 1786 Carroll finally succeeded in convincing his fellow priests that they would have to make some provision for the education of students to the priesthood in our own country. They agreed with him that a general school of higher learning should be combined with the seminary. They found the greatest difficulty in deciding how to finance the project. When the sale of some property belonging to the Select Body of the Clergy was proposed as a solution, there were those who opposed it because it seemed to them an injustice to deprive the missionaries of their needed revenues, while others argued that it would be an unwarranted alienation of Church property. Eventually they accepted Carroll's opinion that the sale of one parcel of land would not detract too much from the general income and that, while satisfying the immediate needs, it would benefit all the missions by its provision for the future. Since the expectation of Carroll to collect sufficient additional sums among the faithful of the prefecture was not realized, he turned to friends in England for further donations. And thus he was able to open the college at Georgetown in the first year after his consecration as bishop.

In time Carroll also brought the priests to the realization that a mere prefect apostolic did not have sufficient authority to settle many of the vexing problems of organization, and that, in accordance with his recent experience, they could be arranged efficiently only by one who had the backing of episcopal consecration. At about the same time he also received a letter from Antonelli announcing that he would soon be raised to the dignity of a vicar apostolic, unless experience showed that, at least in this first instance, the clergy should be permitted to choose their own candidate. Accordingly they sent a memorial to Propaganda with their requests on March 12, 1788. The contents are

<sup>36</sup> Guilday, *op. cit.*, pp. 334-42.



summarized in the report of the Sacred Congregation handed to the Holy Father by Antonelli on June 23 of the same year. He declared that

in order to hold in check certain obstinate ecclesiastics who boast they need not obey a simple vicar who was exercising only an uncertain jurisdiction that is moreover forbidden by the laws of the Republic, and in order to provide greater stability in the establishment of order and the propagation of the Catholic religion in those states, it was absolutely necessary that His Holiness deign to erect a diocese immediately dependent upon the Holy See, and that, to make the selection and the authority of the new prelate less suspect, it seemed most desirable that His Holiness grant, at least on this first occasion, that the bishop be nominated by those of the clergy who at present have the care of souls in the said province.<sup>37</sup>

The Holy Father readily acquiesced to the arrangement of Propaganda and ordered that it be carried out. When they were informed of this order, the priests met at  
Whitemarsh, March 25, 1789, and in solemn  
conclave decided that a diocese directly de-

**Choice of  
Carroll**

pendent upon the Holy See was more in conformity with the spirit of the country than a vicariate apostolic. They requested to have Baltimore as the episcopal city. They elected Father John Carroll as their choice for the incumbency with twenty-four votes. Each of two other priests received one vote; three electors did not present their ballots.

Upon receipt of this declaration, Propaganda acted immediately and proposed their decisions to Pius VI. In accordance with this recommendation, the Holy  
Father issued the brief *Ex hac apostolicae*,  
November 6, 1789, whereby he constituted all

**Diocese of  
Baltimore**

of the United States as the diocese of Baltimore in direct dependence upon the Holy See. He appointed John Carroll the first ordinary of the new diocese and commanded him "to erect one church chosen by him in the said city of Baltimore as the cathedral church, . . . to establish an episcopal seminary either in that city or in another location as he may deem fit, to administer the ecclesiastical revenues, and to carry out all other

<sup>37</sup> Shearer, *op. cit.*, p. 77.

matters which he shall judge in the Lord to be expedient for the increase of the Catholic faith and the augmentation of the worship and splendor of the newly established church.”<sup>38</sup>

The decade of the seventeen eighties had thus brought the Church in the United States through days of uncertainty in the prefecture apostolic to the full status of a diocese and had given recognition to Most Reverend John Carroll as Father of the Church in the United States. This same decade also witnessed the travailing of the new country in the aches of the Articles of Confederation toward the birth of the Constitution. It proclaimed George Washington the Father of his Country through his election as the first president. He took the oath of office on April 30, 1789, shortly after the priests in the country had chosen Carroll as their first bishop.

Although these two men always respected each other, a new link of understanding was established between them when in the month of November of this same year of 1789 the bishop-elect, together with four prominent Catholic laymen, Charles and Daniel Carroll of Maryland, Dominick Lynch of New York, and Thomas FitzSimons of Pennsylvania, presented to the president an address of congratulation, “because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.”<sup>39</sup>

On March 12 of the following year Washington responded most graciously:

As mankind becomes more liberal, they will be more apt to allow, that all those who conduct themselves as worthy members of the Community are equally entitled to the protection of civil Government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the

<sup>38</sup> *Ibid.*, pp. 83 f.

<sup>39</sup> Shea, *op. cit.*, p. 350.

patriotic part which you took in the accomplishment of their Revolution, and the establishment of your Government: or the important assistance which they received from a nation in which the Roman Catholic faith is professed.<sup>40</sup>

Such full recognition of liberty had not yet come to the Catholics in the United States, nor was it to come for many years. Yet Carroll kept insisting that the children of the Church put no obstacles in the way of democracy, and that they always conduct themselves both as true democrats and as loyal Catholics.

### References

John Gilmary Shea, *The Catholic Church in the United States*, II, 25-368; Peter Guilday, *The Life and Times of John Carroll*, pp. 1-368; Donald Shearer, *Pontificia Americana*, pp. 19-87.

A general view will also be found in Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 36-62. Peter Guilday's volume includes material that was not known to Shea, but some of the monsignor's opinions must also be tempered in the light of even more recent research, an example of which is Jules A. Baisnée, *France and the Establishment of the American Hierarchy. The Myth of French Interference, 1782-1784*. Norbert Miller presents a thorough study of *Pioneer Capuchin Missionaries in the United States, 1784-1816*. Some new light is thrown upon one of these missionaries, Father Whelan, in the booklet by Diomedé Pohlkamp, *First Missionary in Kentucky in 1787*. The first volume of *History of the Archdiocese of Boston*, by John E. Sexton, gives the New England story of this decade. The story of the West will be found in Fintan G. Walker, *The Catholic Church in the Meeting of Two Frontiers: the Southern Illinois Country (1763-1793)*; and in Sister Mary Ramona Mattingly, *The Catholic Church on the Kentucky Frontier (1785-1812)*. Sketches and references about some of the early French missionaries are put together in Sister Mary Doris Mulvey, *French Catholic Missionaries in the Present United States (1604-1791)*.

<sup>40</sup> *Ibid.*, p. 351.



## CHAPTER VIII

# *Diocese (1790-1800)*

**T**HE Most Rev. John Carroll was consecrated the first bishop of Baltimore, August 15, 1790, by Bishop Charles Walmesley, O.S.B., vicar apostolic of the Western District in England. Cardinal Antonelli expected the consecration to be performed by the bishop of Quebec in Canada as most convenient, but he made no official demand. Archbishop Troy of Dublin invited the bishop-elect to come to Ireland. But Carroll had already promised his friend, Thomas Weld, that he would accept his invitation to have the consecration performed in his chapel at Lulworth castle in England, and he decided that he would keep the promise. The ritual of the Church was carried out solemnly, even though two priests had to replace the usual co-consecrating bishops.<sup>1</sup> Yet there was little outward ostentation because the Church in England had not yet emerged entirely from the critical catacomb days.

Carroll now had to gird himself for the most difficult task of organizing his new diocese of Baltimore. In itself an arduous undertaking, it was made still more onerous by the conditions of the time. Europe was seething with unrest and France was about to enter upon the most violent stage of the Revolution, which gradually drew all of the continent into the vortex of its fury.

<sup>1</sup> Thomas Weld, the son of Carroll's host, held the missal during the consecration. He was then seventeen and but recently married. After the death of his wife he prepared for the priesthood and was ordained in 1821. Five years later he was consecrated a titular bishop, and he was elevated to the cardinalate in 1830. He died in 1837. The youngest daughter of the elder Thomas Weld married William Vaughan, the grandfather of Cardinal Vaughan. Cf. Guilday, *The Life and Times of John Carroll*, p. 373; Shea, *The Catholic Church in the United States*, II, 361, note.

Even the Holy Father, Pius VI, was not to be spared the indignity of cruel imprisonment. From day to day Carroll could not foresee how this situation would affect our country and his diocese, but he knew that he could not expect much needed help from a distracted Europe.

The United States did not escape unscathed. There were those in our country who demanded that we plunge ourselves into the turmoil in order to help, as they said, the French people gain the liberty they had helped us to attain. Washington decided

### United States Reaction

that we could not permit ourselves to be embroiled in such confusion while we were undertaking the first steps of organization under the new Constitution without serious harm to our own institutions, and this the less because the revolutionaries were seeking license rather than liberty in the carnage of their Reign of Terror. Therefore he proclaimed a state of neutrality. For this he had to undergo many scurrilous attacks by his adversaries, who made his second term in office an almost unbearable burden. His successor, John Adams, did not possess the quiet patience and assurance of Washington. Together with his followers, the Federalists, he put the blame for the unrest in the country upon the newly forming Democratic-Republicans, many of whom were imbued with the deistic French philosophy of the century, and he began to employ extreme measures of suppression. These extremes brought down upon him the wrath of the people, who joined the opposing party in ever increasing numbers. It was most fortunate that amid all this turmoil the democratic ideals of the patriots were not overwhelmed. Throughout these troublous times Carroll, as a true patriot, prayed for the unity of the country and worked energetically for peace in his own infant Church.

In order to secure unity and uniformity in his own diocese, the new bishop convoked a synod that met at Baltimore on November 7, 1791.<sup>2</sup> Through its decrees he tried to assure uniformity of discipline, to strengthen the bonds of unity with the Holy See, to regulate the administration of the sacraments, to

<sup>2</sup> Guilday, *A History of the Councils of Baltimore*, pp. 60-71.

secure a more clerical mode of life, to safeguard priests and people from the religious indifference and the spirit of worldliness that were asserting themselves in all ranks. The twenty-four decrees were so wisely drawn that they remained the backbone of legislation for many years. Of the twenty-two priests present when the synod was opened, ten represented the older clergy and twelve the new arrivals. Seven of the Maryland priests were absent, those of Pennsylvania and New York were not represented, neither were those of the other regions, except that Father Thayer came from Boston toward the end of the sessions. It was the time of low ebb in the number of priests. But accretion was soon to assert itself, and these added priests were to be guided by the principles of the synod.

A few days after the close of the sessions Carroll issued to his flock a pastoral letter on Christian marriage,<sup>3</sup> a matter that needed special emphasis because the Catholics lived as a small minority among the other citizens and were therefore liable to lose the real significance of the Catholic view on this important sacrament. The pastoral letter to announce the decisions of the synod was sent only the next year, May 28, 1792.<sup>4</sup> In it Carroll discussed the problems related to the Church in the United States in general; he called attention to the advantages of a Catholic education, particularly at the Georgetown College; he insisted on the necessity of promoting vocations to the priesthood, and pointed to the possibilities in this respect at St. Mary's Seminary; he arranged for the maintenance of the clergy and the churches; he spoke on the obligation of attending Mass on Sundays and holydays, and on the efficacy of prayers for the dead; he tried to instill a real love for the Mother of God into the hearts of the faithful and declared the feast of her Assumption the patronal feast of the diocese. In short, he insisted on making the Church in the United States truly Catholic without loss of the American spirit.

And yet another difficulty presented itself to Carroll. Being

<sup>3</sup> *Ibid.*, p. 70.

<sup>4</sup> *Idem*, *The National Pastorals of the American Hierarchy*, pp. 1-16.



the only bishop in the country, he feared that, if he should become incapacitated for any reason whatever, disturbances might occur within the diocese during the long period that would be required for the appointment and consecration of a successor. The new bishop would have to experience the same inconveniences as Carroll himself in a long and dangerous voyage to a foreign country, which might even be misconstrued as an unpatriotic act. At least one other bishop, Carroll begged Propaganda, should therefore be appointed for the United States. It might be feasible to make him the ordinary of a second diocese, for the extent of the diocese of Baltimore was too vast to be supervised and visited effectively by any one man. Propaganda was in partial agreement, but the cardinals also insisted that a more important problem at the time was the creation of a spirit of uniformity throughout the country and that this could not easily be achieved if there were two or more ordinaries.

**Another  
Bishop**

The Sacred Congregation, however, proposed another solution of Carroll's difficulty by advocating the appointment of a coadjutor bishop with the right of succession.

Carroll was then ordered to have the priests of the diocese signify their choice of a coad-

**Lawrence  
Graessl**

jutor bishop by election. They chose Father Lawrence Graessl.<sup>5</sup> Even though he had been in this country only since 1787, he was highly respected by the older clergy on account of his devoted service to the faithful in Pennsylvania. The choice was ratified by Propaganda, and the Holy Father made the official appointment on December 8, 1793. But then the bishop-elect was dead two months, a victim of the yellow fever epidemic that was raging in Philadelphia.

When this report reached Rome, the priests were again ordered to present a candidate for the coadjutorship. They designated Father Leonard Neale,<sup>6</sup> a native of Maryland, who was at this time stationed at St. Mary's church in Philadelphia. His official appointment was dated April 17, 1795, but owing to the con-

**Leonard  
Neale**

<sup>5</sup> For biographical details, see *idem*, *The Life and Times of John Carroll*, pp. 570-73.

<sup>6</sup> *Ibid.*, p. 304.

fused conditions in Europe the document was not received in this country until 1800; the first episcopal consecration in the United States was delayed until the seventh of December in that year. Meanwhile the coadjutor-designate had become the president of the college at Georgetown, which post he retained until 1806. He gave little actual assistance to his ordinary in the affairs of the diocese, but in his capacity as bishop and designated successor he gave Carroll the assurance that the succession would cause no trouble and that it would not be diverted to some foreign prelate.

When Carroll went to Europe for his consecration, he was confident that he had the answer to the question of more candidates to the priesthood in the proposed founding of a college at Georgetown. His hopes were buoyed up by the donations he received for this purpose from friends in England. Although the school was designed for general higher education, under the auspices of the diocese, of young men who were desirous of improving their condition, he felt that some of them would surely apply for admission to the ranks of the clergy. Then he hoped that the Georgetown facilities could be expanded for seminary training or that some other school could be founded for this specific purpose.<sup>7</sup> These seminary plans were soon changed, but he was most happy in the autumn of 1791 when the college at Georgetown was officially opened.

Another slant was given to his plans while he was still in England after his consecration. He was approached by a representative of the Most Rev. J. A. Emery, superior general of the Society of St. Sulpice,<sup>8</sup> who offered to start a seminary in the diocese of Baltimore. The Sulpicians, he explained, had been asked to accompany the colonists of the Gallipolis project and to open a

<sup>7</sup> Lloyd P. McDonald, *The Seminary Movement in the United States. Projects, Foundations, and Early Developments, 1784-1833*; Francis P. Cassidy, *Catholic College Foundations in the United States, 1667-1850*; Shea, *Memorial of the First Centenary of Georgetown College, D.C., Comprising a History of Georgetown University*; James S. Easby-Smith, *Georgetown University, 1789-1907*.

<sup>8</sup> Joseph W. Ruane, *The Beginnings of the Society of St. Sulpice in the United States*. See also Charles G. Herbermann, *The Sulpicians in the United States*.

seminary in their midst because the Revolution was closing the seminaries in France. While they were pondering the advisability of accepting the offer, the apostolic nuncio in France advised them to offer their services to Carroll because he was in great need of a seminary. Father Emery explained that they were able to salvage enough from their French holdings to start the new project without cost to the bishop and that they could open classes immediately with some of their seminarians who were willing to accompany them as candidates for the new diocese.

It was an offer as generous as any bishop could expect. Yet Carroll hesitated, for he was confident that his Georgetown project would be successful. He knew that in his own school the democratic principles, in which he put great stock, would be inculcated together with loyalty to the Church, while he doubted whether the French methods of instruction and training would be acceptable in Baltimore. Probably the very generosity of the offer overwhelmed him, for we find him exclaiming: "While I cannot but thank Divine Providence for opening on us such a prospect, I feel great sorrow in the reflection that we owe such a benefit to the distressed state of Religion in France."<sup>9</sup> After lengthy consideration, however, Carroll decided that the welfare of his diocese demanded the acceptance of this French generosity. And so the Sulpicians prepared to set out for the United States.

### Acceptance by Carroll

Father Francis Charles Nagot opened St. Mary's seminary at Baltimore, the first seminary of the new diocese, in the autumn of 1791, shortly before the college at Georgetown opened its doors. He was accompanied by three other Sulpicians and five seminarians. The next year six Sulpicians and two seminarians followed the first contingent. Others came later. The priests were thoroughly prepared to teach in the seminary, for that is the principal purpose of the society, and some of them had held high executive offices in various French seminaries. Since all

### St. Mary's Seminary

<sup>9</sup> Shea, *The Catholic Church in the United States*, II, 378 f.



of them were not needed at St. Mary's, Father Emery consented to have some of them placed at the disposition of the ordinary for mission and parish work. This, too, was a providential disposition, for the Catholics of many districts were calling for priests, and the bishop had none to send.

The Sulpicians at the seminary were determined to provide many good priests for the diocese, but their efforts seemed of

**Early Results** little avail during the first decade. Of the sixteen students who were in the seminary at one time or another during this decade only three reached the goal of the priesthood. The first to be ordained was Father Stephen T. Badin, who was in minor orders when he arrived with the second contingent of students. After his ordination to the priesthood for the diocese in 1793, he was sent to Kentucky and became an apostle of the Church in that region. The second was ordained in 1795 and was the first to have taken the full course at the seminary. He was the famous Prince Demetrius Augustine Gallitzin, who became the glory of western Pennsylvania. The third of this group was ordained only in 1800. He was Father William Matthews, the first full American fruit of the seminary. For fifty years (1805-55) he was in charge of St. Patrick's parish in the District of Columbia. The quality of the priests was excellent; the meager number was a most disheartening factor.

The cause for the lack of vocations must be sought, at least in part, in the conditions of the times. The wealthier boys of

**Lack of Vocations** English stock were not attracted to the self-sacrificing life of a missionary. The immigrants were still comparatively few in numbers and had not yet attained sufficient economic security to think of offering their sons for the service of the altar. But the college at Georgetown must also bear some of the blame, for it did not furnish the expected implement of candidates for the seminary. In fact, some of the seminarians who were employed as teachers in the college in order to save expenses were weaned from their vocation to the priesthood. A distinct antagonism had also grown up among the older priests who were responsible for

the progress of the college against the Sulpicians in the seminary, ostensibly in opposition to the methods employed but in reality against the very existence of the seminary. The breach was widened when Georgetown introduced a course in philosophy and thus kept more of the students from entering St. Mary's. Georgetown gained little because the students of this course did not remain candidates for the priesthood, whereas it meant disaster for the seminary.

To supply their own candidates for the seminary, the Sulpicians began in 1793 to receive boys into a minor seminary they established in connection with the major department. There was immediate complaint that this was drawing students away from

**Lack of  
Cooperation**

Georgetown, and consequently Carroll was prevailed upon to have it closed. And thus at the end of the century St. Mary's Seminary was on the verge of extinction, while no other means were available to produce a native American clergy. The missions of the diocese were kept alive by the efforts of immigrant priests, principally the French Sulpicians and secular priest refugees, who were bringing great sacrifices to build up the Church in the United States. Without them Carroll could not have established his new diocese on a firm footing.

Unexpected help came to Carroll from another source and in another way. While he was still prefect apostolic some contemplative Carmelite nuns of Hoogstraet in Belgium,<sup>10</sup> applied for admittance into the prefecture through their spiritual director,

**Carmelite  
Nuns**

Father Charles Neale. They landed in this country soon after Carroll had left for England to be consecrated. Three of the group, including the superioress, were born in Maryland and had become Carmelites while pursuing studies in Europe; the fourth was born in England. They established their convent in a house that was donated to them at Port Tobacco, Maryland. In 1830 they moved their convent to Baltimore, where they have remained and from which they gradually sent nuns to establish convents in various parts of the United States;

<sup>10</sup> Guilday, *The English Catholic Refugees on the Continent*, pp. 371-74.

other groups also came from Europe.<sup>11</sup> In their more than thirty convents these contemplative Carmelite nuns now form a solid phalanx of prayer and penance for the blessings so much needed by the children of the Church.

Many individual sisters were compelled to flee to our shores to escape the ravages of the French Revolution. As communities they made no impression upon our history, for they were either lost in the maelstrom of pioneer life or found their way to convents in Canada and Louisiana, where their nationality was not entirely submerged. However, one little group of three contemplative nuns of the Second Order of St. Francis, also called Poor Clares,<sup>12</sup> made a valiant attempt to establish themselves after their arrival in 1793. They were pushed from Maryland to St. Louis, to New Orleans, to Havana, until they were again back on the eastern coast and opened an academy at Georgetown. Even with the help of the Pious Ladies of Bishop Neale their school was not successful. Upon the death of the superioress in 1804, the two survivors returned to France, where they were able to resume the practices of their vocation, penance and contemplation in a much distracted world. Their abandoned convent then became the motherhouse of the Pious Ladies, who were later united with the Visitandines of France.

While Carroll was thus assisted by the prayers and penances of the contemplatives, and while the French priests enabled him to provide pastors for some of his forsaken flocks, his thoughts began to turn to the command of the Holy Father that he arrange for a suitable cathedral in the episcopal city. Collections were started in 1795, and further funds were sought through a state-sanctioned lottery, in the practice of those days. The results were so meager that the cornerstone could not be laid until 1806, and the edifice was completed only in 1821 during the episcopacy of Archbishop Maréchal. It was considered one of the architectural gems of those days.

<sup>11</sup> Elinor Tong Dehey, *Religious Orders of Women in the United States*, pp. 43-49.

<sup>12</sup> *Franciscan Studies*, XXIV (new ser., III, 1943), 63-72.



Baltimore also had its schism, which was precipitated by the Rev. Caesar Reuter. He was received into the diocese in 1797, and almost immediately began to turn the German Catholics of the city against the Bishop. He started an independent parish of St. John and induced the trustees to close the doors of the church to the Bishop, holding that Carroll had no jurisdiction over the German Catholics in the United States. A few years later the Bishop won a lawsuit against the trustees, and they were obliged to return the church to its lawful jurisdiction. Father Felix Brosius, who had accompanied Prince Gallitzin to this country, was then put in charge of the congregation and was able to bring order out of the chaos of dissension.

### Baltimore Schism

The Augustinians<sup>13</sup> were introduced in Philadelphia by Father Matthew Carr, O.S.A., who came from Ireland in 1797 and started the parish of St. Augustine. Carroll asked him to establish his order in Kentucky, but finally permitted him to make the foundation in eastern Pennsylvania. The development of this community was rather slow, yet from the beginning it attracted learned and capable men. Father Carr himself, up to the time of his death in 1819, remained a leading figure in Philadelphia.

### Augustinians

In the parish of the Holy Trinity, Philadelphia, peace reigned for some time after 1790 under the care of Father Charles Helbron.<sup>14</sup> The next year Carroll permitted him to make a begging tour in Spain in order to obtain funds for liquidating the debt. Somehow he got into France and fell a victim to the Reign of Terror. His brother Peter, who had been appointed his substitute at Holy Trinity, continued the peaceful administration until 1796, when the obstreperous Rev. John Goetz came from Austria and was made his assistant. He soon prevailed upon the trustees to depose the pastor, and then schism was in full swing. He was joined by another intriguing priest, the Rev. William Elling. They also joined with the malcon-

### Holy Trinity

<sup>13</sup> Francis E. Tourscher, *Old St. Augustine's in Philadelphia, with some Records of the Work of the Austin Friars in the United States*.

<sup>14</sup> Norbert Miller, *Pioneer Capuchin Missionaries in the United States*, pp. 110-17.

tents of Baltimore in disclaiming to Carroll all right of jurisdiction over the Germans in this country. Their appeal to Rome for a national bishop having failed, they continued their schismatic church until the better-minded parishioners saw the real state of affairs beneath the mask of intrigue and began to drift back to the lawful jurisdiction. When Goetz finally disappeared from the scene, Elling sought a reconciliation. It was effected in 1802, and he was then made the lawfully constituted pastor, bringing back peace also to the distracted parish.

Ecclesiastical establishment also came to western Pennsylvania in the course of this decade.<sup>15</sup> The Catholic settlers had

**Sportsman's Hall** received occasional priestly ministrations from Conewago and also from priests who happened to pass through the district for points farther west. The first definite establishment was made by the Franciscan Father Theodore Browsers. By purchase he obtained the property called Sportsman's Hall, which now belongs to St. Vincent's Archabbey, and there he started a parish. Unfortunately he died within a year, leaving a faulty testament. A certain Father Fromm, who had been sent to take charge, then tried to take full possession of the property in his own name. He was ousted only in 1798 after court proceedings by the Bishop, who then made Father Peter Helbron<sup>16</sup> the pastor. He remained in faithful charge until his death in 1816.

Near-by, at McGuire's Settlement, was his friend Prince Gallitzin,<sup>17</sup> who called himself Father Augustine Schmidt or Smith.

**Loretto** He started the town of Loretto as a Catholic establishment with some of the money he had received from his folks. The money eventually gave out and he had great difficulty to maintain his settlement. Nevertheless he continued his valiant efforts to spread Catholicity in his part of Pennsylvania amid all the privations of pioneer life until his death in 1840. He refused the miter when

<sup>15</sup> *Catholic Pittsburgh's One Hundred Years*, pp. 15-19.

<sup>16</sup> Miller, *op. cit.*, pp. 217-25.

<sup>17</sup> Peter Henry Lemcke (transl. Joseph C. Plumpe), *Life and Work of Prince Demetrius Augustine Gallitzin*; Daniel Sargent, *Mitri, or the Story of Prince Demetrius Augustine Gallitzin*.

it was offered to him. Even though his settlement had him as a resident priest, Pittsburgh received one only in 1808, despite its being a stopping place for the priests who were bound for the districts farther west.

In the city of New York there was peace throughout this decade of the nineties. The penetration of the State by the Church advanced as far north as Albany, where a parish was established. It was a slow growth because the era of immigration had not yet set

### Oneida Petition

in. But about the time of Carroll's consecration a petition was sent to Propaganda by the Oneida Indians of New York asking that a diocese be established specially for the Iroquois Nation <sup>18</sup> because, as the petition claimed, their land was outside the dioceses of Quebec and Baltimore. The petition was sponsored by a French trader, and it is hard to decide just how much of it was dictated by the trading instinct and how much was based on fact, particularly when we consider that a large number of these Indians is mentioned as Catholic while we are generally told that they were Protestants or heathens. In the petition a definite candidate was proposed for the miter and six Capuchins were promised as his assistants. Propaganda was puzzled by the petition and referred it to Carroll. He was eventually able to send one priest to these Indians, and that seems to have satisfied their demands and needs. This project of a separate diocese was never again mentioned in official documents. It can then be supposed that the French Revolution put an end to the plans, if there ever had been a possibility to have all the Iroquois, or at least the Oneidas, enter the Church.

Boston <sup>19</sup> might have had a better start after the Poterie affair, if the Rev. John Thayer had come to the United States immediately after his ordination in 1787. Instead, Carroll had to appoint the Rev. Louis Rousselet, who was so far from being an improvement over Poterie that he also had to be suspended. When Thayer finally arrived early in 1790, his character did

### John Thayer

<sup>18</sup> Miller, *op. cit.*, p. 180, note.

<sup>19</sup> John E. Sexton, *History of the Archdiocese of Boston*, I, 412-587.



not fit him as a peacemaker in the troubled conditions that existed in Boston. Much had been expected of him because he was of Puritan stock and the first convert of Massachusetts to become a priest. After serving in the Puritan ministry of his home, he went to Europe to improve his education. The miracles connected with the death of St. Benedict Joseph Labre in Rome brought about his conversion. After his ordination he tarried a long time in France and England to the utter chagrin of the prefect apostolic and the amazement of Propaganda. When he finally arrived at his post in Boston, he was received most courteously. His personal life remained that of a very worthy priest, but some of his early traits remained with him and caused friction.

When the quarrel between Thayer and Rousselet had driven the French and the Irish Catholics of the city far apart by 1791,

**Carroll**  
**in Boston** Carroll paid a visit to Boston and brought the dissident parties together after a fashion. He gave the following description of his reactions to the reception he received.

It is wonderful to tell what great civilities have been done to me in this town, where, a few years ago, a Popish priest was thought to be the greatest monster in the creation. Many here, even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic some time ago. The horror which was associated with the idea of a papist is incredible; and the scandalous misrepresentations by their ministers increased their horror every Sunday. If all the Catholics here were united, their number would be about one hundred and twenty.<sup>20</sup>

Carroll realized that unity of action would not be achieved as long as Thayer remained in Boston, and therefore he trans-

**Thayer in**  
**Ireland**ferred him elsewhere. Thayer himself finally acknowledged that his own peculiar ways would not permit him to remain long in one place and therefore he asked Carroll for dismissal from the diocese. He spent the last years of his life in Ireland, always intent on doing something worth while for the Church in the

<sup>20</sup> Shea, *op. cit.*, p. 392.

United States, as is evident from his efforts to have the Irish Ursulines establish themselves at Charlestown, opposite Boston, and there found the convent that was later destroyed by bigots.

A new day began to dawn for the New England States with the arrival of three French refugee priests,<sup>21</sup> all of them men of the highest culture. Father Francis Ciquard came in 1792. Although Carroll offered him important positions consonant with his great learning and valuable experience, he insisted that he be sent to the Indians in Maine. They had been waiting for regular services and heartily welcomed his arrival. He stayed with them until 1796, when he finally succumbed to the difficulties of the mission and sought the company of his fellow nationals in Canada.

**Francis  
Ciquard**

Boston's dawning came with the arrival of Father Francis Anthony Matignon in 1792. "Doctor Matignon, a priest of experience, having taught theology in the College of Navarre, with experience among English-speaking Catholics, came to devote

**Matignon and  
Cheverus**

his learning, his ability, his eloquence, as well as his deep piety and wide charity to the little flock of Catholics in New England. He soon disarmed all opposition, and by his unfailing and winning courtesy was enabled to effect great good."<sup>22</sup> One of his former pupils, Father John Cheverus, an equally brilliant priest, heeded the invitation of his teacher in 1796 and joined him in Boston. Together they laid a solid foundation for Catholicity in New England. Keeping Boston the center of their operations, they extended their efforts to the Maine Indians after the departure of Ciquard. They broke down the barriers of prejudice so effectively that, when they began collecting funds to build a suitable church there, the Protestants contributed almost as much as the Catholics; Charles Bulfinch, the architect for the capitol in Washington, made no charges for drawing up the plans. The dedication was performed by

<sup>21</sup> Leo F. Ruskowski, *French Emigré Priests in the United States*, pp. 11-20.

<sup>22</sup> Shea, *op. cit.*, p. 435.

Carroll himself, three years before he was able to lay the cornerstone for his own cathedral in Baltimore. This church of the Holy Cross remained a noble monument to the zeal of Matignon and Cheverus, who almost single-handed laid the foundations for the Church in this northeastern section of the country.

The country beyond the Alleghenies was also turned into an important field of labor for the French refugee priests.<sup>23</sup>

**Beyond the Alleghenies** Almost a hundred French priests came to the United States during the episcopate of Carroll. He sent many of them to the territory north of the Ohio River, which was declared the Northwest Territory in 1787, and was fully organized three years later. This organization meant that the land was henceforth considered white man's territory and that the Indians were to be pushed out, just as the French settlers had been nudged across the Mississippi by the Anglo-Saxon settlers of the eastern seaboard. The Indian evacuation was practically completed by 1840.

The Ohio Company and the Scioto Company were very active in promoting by parcels the sale of the land they had obtained in large tracts on easy terms. These promotional activities were carried into  
**The Gallipolis Project** France, where some of the people were looking for the means to escape the economic stress that was caused by the Revolution. Under the guidance of the Scioto promoters they decided to found Gallipolis <sup>24</sup> in present Ohio. As has been noted, the Sulpicians for a time entertained the thought of joining the settlers as chaplains, but they changed their plans when the papal nuncio advised them to offer their services to Carroll. Eventually Father Peter Joseph Didier, a Benedictine of the Congregation of St. Maur, was designated as the spiritual leader of the expedition. He approached Propaganda for the needed faculties and proposed, seemingly at the instigation of the colonizing company, that episcopal powers be conferred upon him. The Sacred Congregation, like many others, being

<sup>23</sup> Ruskowski, *op. cit.*, pp. 43-62.

<sup>24</sup> *The Catholic Historical Review*, IV (1919), 415-51.



at sea regarding the national boundaries, cautiously gave him the rights of a vicar general subject to the approval of Carroll if the territory should be found to be within his jurisdiction. Didier soon knew the real situation and was then confirmed by the bishop in the faculties as vicar general for the colony.

The first colonists arrived at their destination early in 1791, while Carroll was still in England. They soon discovered that they had been swindled by the promoting agency. After paying a second time for the land, and their claims still remaining without

### **The Gallipolis Failure**

a legal foundation, many of them decided to settle elsewhere. Some of those who remained were imbued with the principles of the eighteenth-century "enlightened" philosophy. Far from civilization, they tried to carry out these principles with abandonment and thereby brought utter dissatisfaction into the remnants of the colony. Didier himself soon realized the futility of continuing under such conditions and he passed over to the Spanish possessions, where he remained as a zealous missionary until his death. Occasionally some priest would stop at Gallipolis on the way farther west, but the project was doomed to failure.

The question regarding the extent of the diocese of Baltimore was settled early in 1791, when Propaganda officially informed Carroll that "all the faithful living in communion with the Catholic Church, both ecclesiastical and lay persons, whether they

### **Carroll and the West**

dwell in the provinces [states] of Federated America, or in the neighboring regions outside the provinces, as long as they are subject to the Government of the Republic, will and hereafter shall be under the jurisdiction of the Bishop of Baltimore."<sup>25</sup> This declaration definitely settled the dispute between Quebec and Baltimore concerning jurisdiction and unquestionably put the Northwest Territory under Carroll's jurisdiction. It also put Carroll into a predicament, for by 1792 there were no longer any priests in this region.<sup>26</sup> Regretfully he had to in-

<sup>25</sup> Donald Shearer, *Pontificia Americana*, p. 91.

<sup>26</sup> Fintan G. Walker, *The Catholic Church in the Meeting of Two Frontiers: The Southern Illinois Country*, p. 145.

form the inhabitants of Kaskaskia and Vincennes, who applied to him for priestly ministrations, that he had no priest to send them, but he also added that he was momentarily expecting the arrival of priests from France and that he would then be able to relieve their desolation.

Carroll made good his promise just as soon as the Sulpicians came to Baltimore by having some of them serve in the Northwest Territory.<sup>27</sup> Father Benedict Joseph **Vincennes** Flaget, the future bishop of Bardstown, was sent to Vincennes toward the end of 1792, and he took up the hard missionary work with great zeal. When he was obliged to relinquish his post four years later, he was succeeded by Father John Francis Rivet, who remained at Vincennes until his death in 1804. Others came and went, usually remaining only a short time and then crossing the Mississippi.

Father Michael Levadoux and Father Gabriel Richard, two Sulpicians who were assigned to the Illinois missions in 1794, stuck to the posts assigned to them. The **Illinois** former took charge of Kaskaskia, the latter of **Country** Prairie du Rocher, from which he also cared for the Indians at Cahokia. For a short time Richard remained alone in that region when Father Levadoux was called to Detroit, but he was soon relieved by the brothers, Father Donatien Olivier and Father John Olivier. Donatien took charge of the Catholics at Kaskaskia and Prairie du Rocher, while John settled at Cahokia.

When the British finally left Detroit in 1796, Father Levadoux was sent to take the place of the Quebec priests. Two years later he was joined by Father Gabriel Richard and Father John Dilhet. The latter remained **Detroit** until 1805; the former became the apostle of Michigan. These priests were not satisfied with ministering merely to the needs of the Catholics in and about Detroit, but also pushed their way northward as far as Mackinac to help the Indians in those regions.

South of the Ohio River there were enough settlers in 1792

<sup>27</sup> For details, see Ruskowski, *op. cit.*

to have Kentucky declared a State, and in 1796 the same was done for Tennessee. The latter State had very few Catholics and received no particular attention at this time. In Kentucky<sup>28</sup> Father William de Rohan succeeded Father Whelan in the ministry to the Catholics. He built the first church in the State to be set aside exclusively for divine worship. But the real apostle of those early days in Kentucky was Father Stephen Badin,<sup>29</sup> who was wont to call himself the protopriest of the United States as the first to be ordained by Carroll. Soon after his ordination in 1793 he was sent to the Kentucky missions in company with Father Michael Barrière, to whom were entrusted the faculties of a vicar general. The latter could not withstand the rigors of this pioneer life and soon departed for the Louisiana regions, leaving all of Kentucky to Badin, who was also made the vicar general. After a few years he was joined by Father Michael Fournier. Both priests divided the work between them and cared for the widely scattered Catholics throughout the State. For short periods they were assisted by other priests, but none of these had sufficient courage to stay for any length of time.

And thus this decade, as well as the century, closed without sensational progress, but with the holding of the lines on most fronts and substantial gains on others. Surveying the decade, we must confess that progress would have been non-existent had not the French refugee priests, both Sulpicians and secular priests, courageously offered their service and their lives to build up the struggling Church in the United States amid the very great hardships of pioneer life.

### The Refugee Priests

This last decade of the eighteenth century tolled to a sorrowful end when George Washington died on December 14, 1799. Carroll called upon all his priests to cooperate with Congress in observing February 22, 1800, as a day of national mourning.

### Death of Washington

Many sermons were preached from Catholic pulpits on the

<sup>28</sup> Sister M. Ramona Mattingly, *The Catholic Church on the Kentucky Frontier*, pp. 17-69.

<sup>29</sup> William McNamara, *The Catholic Church on the Northern Indiana Frontier*; Thomas T. McAvoy, *The Catholic Church in Indiana*.



significance of the occasion, one of the most powerful being that of Carroll himself in St. Peter's church, Baltimore.<sup>30</sup> Church and state were in amicable relationship.

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<sup>30</sup> *Eulogy on George Washington*.

## CHAPTER IX

### *Expansion (1800-1810)*

WHEN Thomas Jefferson took the oath of office in 1801 as the third president of the United States under the Constitution, the Federalists in panic predicted a revolution similar to the one in France. That prediction proved entirely false, for, though the new president was imbued with some of the philosophical ideas of the French revolutionaries, he had no subversive desires regarding his own country and did not look for the overthrow of the government. He desired greater rights for the individual States, not revolution. And if he had desired subversion, he might have been thwarted by the conservative John Marshall, a last minute appointee as supreme justice by the Federalist John Adams.

Thomas  
Jefferson

But in the attempt to solve our domestic problems, the Democratic-Republican administration was continually harassed by the imperialistic entanglements of the Old World. Try as he might, Jefferson was not able to steer a clear course between the rocks of ambition set up by Napoleon and his English adversaries. And thus Jefferson's movements were perforce dictated to a great extent by European policy and interference. While the older inhabitants of the Atlantic seaboard veered in sympathy between France and England, their general outlook was distinctly European. On the other side of the Alleghenies the newer settlers were still apprehensive of possible English and Spanish encroachments, as they had witnessed them in the foregoing decade, and some of them lent a willing ear to the

Our Problems

inducements of greater safety offered by Burr in his rebellion; but in general they began to fix their attention more closely upon their own expanding frontier after the purchase of Louisiana and the subsequent Lewis-Clark and Pike expeditions. Their outlook had become American.

The interest shown in all these problems generally diverted the attention from the expansion the Church was experiencing

**Church** under the capable direction of Bishop Carroll.  
**Affairs** One of his great ambitions was to cement the bonds of unity more closely between his own diocese and the Holy See. To some extent this desire was thwarted by the frequent interruptions of communication between Baltimore and Rome on account of the troublesome European conditions, which in some instances caused disagreeable situations. But this very condition compelled the Bishop to take a firmer personal hold on the administration than he was prone to do and thereby to lay the foundations upon which the Church in our country was built. With careful watchfulness and application he terminated the Philadelphia and Baltimore trustee episodes. In 1803 he set the Church in Boston upon a more solid footing when he dedicated the newly erected church of the Holy Cross. Three years later he laid the cornerstone for his own cathedral in Baltimore.

Grief was, however, written large on the Sulpician <sup>1</sup> page of the Bishop's ledger at the beginning of the century. When the

**Father** seminary had come close to the point of stag-  
**Emery** nation in Baltimore, the Sulpicians were called upon to open some of the seminaries that had been closed by the French Revolution. Even though Napoleon nullified many of the provisions of the Concordat he had made with the Holy See by his Organic Articles, particularly in regard to seminaries, the prospect of an eventual happy settlement demanded that Father Emery make every possible effort to resuscitate his society in France for the purpose of again taking over the seminaries that could be opened by law. To do

<sup>1</sup> Joseph W. Ruane, *The Beginnings of the Society of St. Sulpice in the United States*, pp. 37-94.



this he needed priests. Since many of his subjects were occupied in affairs extraneous to the seminary objectives of the society in the diocese of Baltimore, and the seminary itself was not producing the expected results for the diocese, he decided to call back all the Sulpicians to France in the hope that they would regain the Sulpician spirit that many of them had lost in their missionary endeavors.

This decision was slowly being carried out in 1803, when Father Emery was received in audience by Pope Pius VII, who had come to Paris for the coronation of Bona-

parte. After the superior had laid bare the situation, the Holy Father turned to him and

**Pius VII**

exclaimed: "My son, let this seminary subsist, let it—it will bear fruit in time. To recall the directors in order to employ them in France, in other houses, would be stripping St. Paul to clothe St. Peter."<sup>2</sup> Emery could only bow to the decision of the Supreme Pontiff and give a new lease on life to the seminary in Baltimore. This decision came as a great relief to Carroll, who now did all in his power to bring new life to the seminary. Between 1800 and 1810 forty-six students were matriculated and twenty-three of them were ordained priests. The Holy Father's prediction was thus seeing its fulfillment even in those early days. It can now point to the flourishing condition of St. Mary's seminary.

When this seminary controversy was still in its acute stage toward the end of the nineties, the Sulpician Father Peter Babad opened a seminary in Cuba. He was soon joined by another Sulpician, Father Wil-

**St. Mary's  
College**

liam Du Bourg, who had been the president at Georgetown for two years but had resigned on account of the strained relations between the two groups of priests. The Cuban project had, however, hardly been started when the Spanish authorities had it closed to the French clergy. Du Bourg then took three of the young students to Baltimore, where he continued their education in the vacant rooms of the seminary. Other Cuban boys joined the original three, and

<sup>2</sup> John Gilmary Shea, *The Catholic Church in the United States*, II, 608.

students of various nationalities were also admitted, but natives of the United States were refused admittance in deference to Carroll and Georgetown. The school was pointing to success when the Spanish government ordered all the Cubans returned to the island. It was at this time that Emery decided to have the Sulpicians returned to France. Carroll now came to the realization that he would have to make concessions to the Sulpicians if he wished to retain them in the diocese. Therefore he permitted them to open the doors of the college to all who would apply for admission irrespective of origin. Implying that this school would somehow furnish candidates for the seminary and that it might thus be termed a minor seminary by some fiction of the imagination, Emery permitted its continuance together with the seminary.

Although this college did not conform with the Sulpician ideals of a closed seminary, Father Du Bourg departed even farther from these ideals by admitting non-Catholic students, together with the Catholic, because pressure had been put upon him for such a general school. The college immediately gained such prominence that in 1805 the State granted it the charter of a university. As such it continued a center of higher learning until 1852, when its doors were closed by the Sulpician superiors in deference to the Jesuits who had meanwhile opened a college in Baltimore.

Father Francis Charles Nagot, the superior of the Sulpicians in the United States, frankly admitted that St. Mary's university could not really be considered a minor seminary and that he did not expect an appreciable number of candidates for the major seminary from its student body. Accordingly he eagerly grasped the opportunity to establish a real minor seminary when the use of a farm at Pigeon Hill in southern Pennsylvania was offered to him. The location seemed ideal for the purpose. It was far enough removed from Baltimore and Georgetown not to be accused of interference and yet in a district that might be expected to furnish vocations because

some of the settlers had been there a long time and had not yet had the opportunity of higher Catholic education. He opened the school and continued it for some years despite the very primitive conditions under which it had to operate.

At this same time Father John Dubois, who had come to this country during the nineties as a refugee from the French Revolution and had labored among the Catholics in Maryland and Virginia, acquired some property at Emmitsburg, Maryland, to establish a home for old and ailing priests. Du Bourg persuaded him to abandon this plan and to start a minor seminary, for which he promised a considerable sum from his own patrimony. The building was begun in rather primitive fashion, but the undertaking soon ran into financial difficulties. At this time the Pigeon Hill project had to be abandoned because the owner again took possession. Both projects were merged in 1808, and thus Mount St. Mary's was founded at Emmitsburg as a minor seminary under the direction of Dubois, who had meanwhile become a Sulpician. The school developed into a college and full seminary. As such it was taken over by the archdiocese of Baltimore shortly before Dubois was made the ordinary of the diocese of New York in 1826.

### Mount St. Mary's

In 1831 the Sulpicians established a regular minor seminary at Catonsville, Maryland, which has been maintained to the present. In Maryland they now have three separate institutions that form one complete unit: the minor seminary, the department of philosophy, the department of theology. In Washington, D.C., they are in charge of the Basselin Foundation and the Theological College of the Catholic University of America. For some years they conducted the archdiocesan seminary of New York. They are now in charge of the major seminary at Menlo Park and the minor seminary at Mountain View, California, for the archdiocese of San Francisco; of the combined minor and major seminary for the diocese of Seattle at Kenmore, Washington; and of the recently established theological seminary for the archdiocese of Detroit.

### Sulpician Activities



The Sulpicians were also instrumental in having the Sisters of Charity <sup>3</sup> founded in the United States. The foundress was

**Sisters of Charity** Elizabeth Ann Bayley Seton, whose cause of beatification is now being examined in Rome.

After the death of her husband in 1803, she abandoned Episcopalianism to enter the Catholic Church in New York. She was disowned by her Protestant relatives and had to support herself and her five children by opening a private school. Special interest in her work was shown by the French refugee priests of Boston, and through them she came in touch with the Sulpicians. Father Du Bourg persuaded her to come to Baltimore in 1808, and there she started a school for girls. When other pious ladies of a like mind associated themselves with her, she found the already cramped living quarters crowded. Therefore she eagerly grasped the opportunity of taking some property that was presented to her at Emmitsburg. The donation was all the more welcome because it permitted her to continue her work under the direction of the Sulpicians at Mount St. Mary's Seminary. They prepared a rule of life for her and her companions based on the constitution of the French Daughters of Charity. With the approval of this rule in 1811 by Bishop Carroll, they were recognized as the Sisters of Charity and they chose Mrs. Seton as their superioress. Mother Seton continued to govern the community until her saintly death in 1821, when the sisterhood counted fifty members and had branch houses in Philadelphia, New York, and Baltimore.

In 1850 the sisters at Emmitsburg, and at some of the other places that had been founded, were formally affiliated with the

**Daughters of Charity** Daughters of Charity in France, as had been the early intention of the foundress, and they exchanged Mother Seton's black cap for the cornette. Some of the sisters, particularly those in New York and Cincinnati, were, however, persuaded not to give up the work they were doing for orphan boys, as would be required through the affiliation, and they kept their black caps together

<sup>3</sup> Madame de Barberey (edit. Joseph B. Code), *Elizabeth Seton*; Leo F. Ruskowski, *French Emigré Priests in the United States*, pp. 67-72.

with the provisions of Mother Seton's rule. Both groups have now established themselves in all parts of the United States in keeping with the original idea of becoming holy and being helpful. The Daughters of Charity number about two thousand professed sisters in the United States, the Sisters of Charity almost five thousand.

Shortly after the beginning of the century new life was also given to the Society of Jesus.<sup>4</sup> Not many of the 1773 Jesuits remained, but most of those still living had kept their yearning for the restoration of the Society. On this account they formed the Select

### Jesuit Restoration

Body of the Clergy and in 1792 had it incorporated according to the laws of Maryland, hoping that in time they would be able to transmit the property to a revived Society. There was foundation for this hope because the suppression of 1773 had not been published in Prussia and Russia and a remnant of the old members continued to maintain itself in the latter country. To this the ex-Jesuits turned their eyes for a possibility of aggregation. Their hope was strengthened in 1801, when Pope Pius VII gave *viva voce* recognition to the Jesuits in Russia and permitted the reception of members from other countries into the Society. In 1805 the aggregation took place in the United States. Henceforth those who had been ex-Jesuits since 1773 could again enter the ranks of the Society and new members could be received. The Father General sent some members of various nationalities to this country to quicken the spirit of those who had so long been torn from their ideals. In 1814 the Society was officially restored for the whole Church.

At this date the reorganization had taken place in our country. The college at Georgetown had been given to these Jesuits and they had opened a novitiate there. An agreement was reached with Carroll to have the old estates given to them, while they promised to continue the payment of annuities to him. Candidates began to present themselves. Naturally the growth was slow in the beginning, but by 1833 the numbers were large enough for

### Jesuit Development

<sup>4</sup> Thomas J. Campbell, *The Jesuits*, pp. 636-715.

the formation of a province. This insured more rapid development. Since that time Georgetown has expanded into universities, colleges, and high schools throughout the length and breadth of the land. The few revived Jesuits of 1805 have grown into almost six thousand priests and scholastics, not counting the novices and lay brothers. And thus St. Ignatius has taken a firm foothold in the United States.

One of the ex-Jesuits, Leonard Neale, was the sponsor for a new sisterhood.<sup>5</sup> While he was still waiting for the document

**Visitandines** of appointment as coadjutor and was pastor in Philadelphia, Miss Alice Theresa Lalor arrived from Ireland with her parents. She and two companions started a religious community and put themselves under Neale's direction. They occupied themselves with works of charity, and this caused the death of the two companions in the epidemic of 1798. The next year Neale became the president of Georgetown College, and then invited Miss Lalor and another companion to teach at the academy of the Poor Clares. At the departure of the nuns, they took full charge of the school. At the same time Neale gave them a rule based on Jesuit tradition. He had, however, long intended them to be Visitation Sisters; and when he succeeded Carroll as archbishop he received the indult for their affiliation with the Visitandines and could pronounce them such a few months before his death in 1817. Known as the Pious Ladies in the early days of their existence at Georgetown, these Visitandines have since branched out into twenty independent convents, which have schools for the higher education of girls like the one at Georgetown.

Notwithstanding Carroll's more direct interest in the eastern part of his diocese, he never lost sight of his responsibility for

**Religious for the West** the western districts. He sent individual priests whenever he could spare them, but he seems to have inclined to the view that religious communities of priests would best serve the Catholics of those wide-spread regions. The Augustinians, as has been

<sup>5</sup> Elinor Tong Dehey, *Religious Orders of Women in the United States*, pp. 50-68.



seen, thought eastern Pennsylvania a better field. Earlier he had also failed to obtain Capuchins when he applied to their provincial in Ireland for assistants to help Whelan in Kentucky. Ten years later Father Michael Egan, a Franciscan, came from Ireland with the intention of establishing the order in the diocese of Baltimore. Carroll tried to persuade him to lay the foundations in Kentucky, but when the formal papers of establishment arrived from Rome in 1804, Egan settled in Pennsylvania. Not being able to gain sufficient recruits and being later appointed first ordinary of Philadelphia, he was not able to make the establishment.

In 1805 Carroll's plans for Kentucky again seemed close to realization. A group of Trappists <sup>6</sup> had arrived at Baltimore, where they were hospitably received by the Sulpicians. Driven from their monastery in France during the French Revolution, they had moved from place to place in Europe without finding a permanent site. The Sulpicians now directed them to Pigeon Hill in Pennsylvania. They remained restless and in 1805 moved to Kentucky. There they laid the foundations for a monastery, hoping that it would be permanent, and even opened a school. The rigors of their life, which they maintained religiously amid the trying pioneer conditions, were too much for their physical strength and caused the death of several monks. In 1809 fire destroyed their monastery, and then the superior decided that they should move on once more. They built crude rafts and on them floated down the Ohio River with their belongings. On boats they moved up the Mississippi and settled at Florissant in present Missouri, later also taking over an establishment across the river at Cahokia.

Disaster again befell the monks, and they moved by water to Maryland, where another section of the original group had meanwhile found refuge. At about the same time a third section effected a foundation in New York. They took charge of the New York Literary Foundation and provided spiritual guidance for the

### Coming of the Trappists

### Departure of the Trappists

<sup>6</sup> Ruskowski, *op. cit.*, pp. 63-67.

Irish Ursulines. Since greater promise of success seemed to await this establishment than any of the previous attempts, all the monks were ordered to settle there. But the downfall of Napoleon gave even greater promise of success to these contemplative monks in their home country and their original abbey, and so they returned to France. Their odyssey had carried them many weary miles in quest of solitude, but the United States was not yet ready for the experiment. Many more years were to pass before the Trappists could establish themselves in our country in a manner befitting their vocation.

Another group of religious found Kentucky more congenial, even though they had not at first decided on settling there.

**Edward Fenwick** They were the Dominicans, or friars of the Order of Preachers,<sup>7</sup> whose foundations in this country were laid by a native American, Father Edward Dominic Fenwick, O.P.<sup>8</sup> He was descended from an old Maryland family and joined the Dominicans while making advanced studies in Belgium. The French Revolution compelled him to seek shelter among his brethren in England. The home ties, however, drew him constantly. Having come upon his patrimony, he expressed the desire to use it for the establishment of his order in the United States. His superiors authorized his plans and dispatched him with a companion to establish a province of the order.

Upon his arrival on our shores, Fenwick presented himself to Bishop Carroll and asked his permission to lay the foundations for his order in his native Maryland. The **Dominicans** bishop pointed out that Maryland was sufficiently cared for by the Sulpicians and Jesuits, and finally convinced Fenwick that he should make an attempt in Kentucky. In 1805 he bought a tract of land near Springfield, where he built the priory of St. Rose as the motherhouse for the Dominicans. He also opened the college of St. Thomas Aquinas as a nursery for candidates of the order and as a general

<sup>7</sup> Victor F. O'Daniel, *The Dominican Province of Saint Joseph*.

<sup>8</sup> *Idem*, *The Right Reverend Edward Dominic Fenwick, O.P.*

college of higher learning. Father Samuel T. Wilson, O.P.,<sup>9</sup> was appointed the superior of the establishment when it was completed, while Fenwick acted as missionary to the scattered Catholics of the region. The College of St. Thomas Aquinas did not have a long existence as a school for laymen, but during its days it brought greater friendliness toward the Church in a region that was still rather bigoted. Although several other priests followed the pioneer Dominicans to Kentucky, and some candidates were admitted, progress was retarded for many years on account of the primitive conditions that encompassed the undertaking. Real headway was made toward the end of the century, and the Dominicans are now making their mark through their three provinces of this country.

The coming of the Dominicans eased the burden of Father Badin in Kentucky. Yet he was kept on horseback much of the time in order to reach the scattered members of his flock who numbered about six thousand.

#### Kentucky Missions

After 1805 he had another able assistant in Father Charles Nerinckx,<sup>10</sup> who had fled from his native Belgium during the French Revolution and was accepted into the diocese of Baltimore. Although this zealous priest was later designated by Propaganda to become the administrator of the diocese of Louisiana, he was able to escape the burden through the kindly assistance and advice of his clerical friends in Kentucky. He preferred the many hardships of the Kentucky missions to the worries of Louisiana, even though these held out the promise of a miter.

Carroll's jurisdiction was further extended in 1804, when he was ordered by Propaganda to care for the islands in the West Indies which had been neglected for some time.<sup>11</sup> He accepted the responsibility and sent Father Henry Kendall to the Danish islands. He tried to ascertain the condition of the other islands, but it is not known whether he provided them with the services

#### West Indies

<sup>9</sup> *Idem*, *The Light of the Church in Kentucky*, Samuel Thomas Wilson, O.P.

<sup>10</sup> Camillus P. Maes, *The Life of Reverend Charles Nerinckx*.

<sup>11</sup> Peter Guilday, *The Life and Times of John Carroll*, pp. 716 f.



of priests. The last years of Carroll brought such infirmities that he was hardly able to care for his immediate surroundings, much less extend his efforts to the islands, and the jurisdiction over the islands seems to have fallen into disuse after his death.

A heavier burden was laid upon the shoulders of Carroll after the acquisition of Louisiana from Napoleon by President

**Louisiana** Jefferson in 1803. Although the exact boundaries of this vast territory were not at all certain, they can be said to have extended in a

general way along the Mississippi River to Canada in the east and along the crest of the Rocky Mountains in the west, and to have included at least New Orleans east of the Mississippi. Talleyrand is said to have told our officials that they had obtained an immense territory and that it was incumbent on them to make the best of the boundary question. Our president firmly asserted that our claims included western Florida, whereas others wished them to include all the land up to the Pacific in the northwest.

When Louisiana was acquired by the United States, the diocese had no ordinary, and the question of jurisdiction was

**Juris-** a confused tangle. Carroll could not lay claim  
**diction** to any rights, even though Propaganda had just declared that his jurisdiction extended

over all the territory that belonged to the United States, for evidently the diocese of Louisiana had not become extinct by the transfer of civil authority and was consequently not incorporated in the diocese of Baltimore. Neither could Father Thomas Hassett and Father Patrick Walsh, who had been made vicars general by Bishop Cardenas, hold the right to any jurisdiction, for such rights ceased with the departure of the bishop making the appointment. This was the claim of the Capuchin Father Anthony Sedella <sup>12</sup> and some other priests. Their contention was based on an interpretation of canon law and a

<sup>12</sup> *Franciscan History of North America*, pp. 221-33. Roger Baudier, *The Catholic Church in Louisiana*, can hardly be called an impartial report if we are to judge from the impassioned epithets continually hurled at Sedella. Shea and Guilday seem to put too much reliance on Carroll's statements without having consulted the Spanish archives.

special decision of the Spanish king, to whom certain rights had been conceded by the Holy See. Yet neither the Roman nor the Spanish authorities offered a definite solution for the time of vacancy. Hassett kept insisting on his supposed rights and withdrew the faculties from the cathedral pastor. Sedella would not yield to what he called an uncanonical procedure and in his refusal was sustained by the American Governor Claiborne. Hassett then presented the case to Carroll as the nearest ordinary, but he died before receiving an answer. Walsh then claimed jurisdiction, but he died in 1806.

Carroll was inclined to believe the accusations brought by Hassett against Sedella, but knowing that he had no jurisdiction in the case, referred the matter to Propaganda. Finally, by order of September 20, **Administrator** 1805,<sup>13</sup> Propaganda made Carroll the administrator of the diocese of Louisiana, with the understanding that other arrangements would soon be forthcoming. Since Carroll was unable to go to Louisiana, he called upon the aged Father John Olivier of the Illinois country to take his place and to be his vicar general. Again there was quibbling about the right to appoint a vicar general, even though the rights of the administrator were not questioned. Three years later Propaganda ordered Carroll to inform Father Nerinckx in Kentucky that he had been appointed the administrator of the Louisiana diocese, or if for some valid reason he could not occupy the position to put another in his place.<sup>14</sup> Father Nerinckx pleaded for his release so effectively that his wish was respected, but no replacement was made. After two more years Carroll informed Propaganda that he had not yet found a priest willing to take over the administration, but that he deemed Father William Du Bourg well suited for the position. The appointment followed immediately. In 1812 Du Bourg resigned from the presidency of St. Mary's University and departed for New Orleans, relieving Carroll of a burden that had weighed heavily upon him.

<sup>13</sup> Donald Shearer, *Pontificia Americana*, pp. 91-94.

<sup>14</sup> *Ibid.*, pp. 95 f.

Somewhat earlier another burden had been taken from the aging prelate. It had been his plea from the time of his appointment as bishop of Baltimore that the extent of the territory was too large to be efficiently administered by one bishop. He asked that the northern districts be separated from his diocese and made another see. As has been seen, Propaganda answered with the appointment of a coadjutor having the right of succession so that uniformity might be preserved. This provided for the succession, it did not make the ordinary's burden any lighter because Neale was himself getting along in years, had aged more quickly than Carroll, and helped the ordinary very little.

Upon the succession of Pius VII to the papal throne, Carroll took the opportunity of his first message to the Holy Father to repeat his request for a division of the diocese. To his surprise the new prefect of Propaganda, Cardinal Borgia, replied in 1802 that one extra diocese would hardly suffice for the needs of the extensive territory. He considered it advisable to have Baltimore raised to the rank of an archdiocese with four or five suffragan sees. In his opinion the resulting province would assure the necessary unity of action. Carroll was asked to propose the districts that should be formed into dioceses, to name the cities best suited as centers, and to suggest candidates for the new episcopal sees.

Carroll's answer was dispatched only in 1806. He stated that, after consultation with the priests of the diocese, he had chosen

**Carroll's Proposal** Boston for the diocesan city of the see that should comprise the New England states, and that Father John Louis Cheverus seemed the most likely candidate for the office since Father Matignon, although possibly a better choice, had resolutely refused to be considered. He chose New York as the episcopal city for the state of New York and East Jersey, but had no particular candidate in mind, considering it more prudent, at least for some time, to give the administration of the see to Cheverus. He



asked for the erection of the diocese of Philadelphia, to comprise Pennsylvania, West Jersey, and Delaware, and he proposed Father Michael Egan, O.F.M., for the incumbency. He desired a diocese for Kentucky and Tennessee, but hesitated about the proper place for the episcopal residence, though inclining to Bardstown. He knew that part of the territory north of the Ohio River had already become the state of Ohio and he expected the same to happen to the other districts within foreseeable time, yet he considered the Catholics in that region too few to permit of the appointment of an ordinary. Therefore he proposed that this territory be put under the administration of the bishop of Bardstown. As candidates for this bishopric he presented Fathers Stephen Badin, Charles Nerinckx, Joseph Flaget, S.S., and Thomas Wilson, O.P., not making a definite choice of his own.

The cardinals of the Sacred Congregation of Propaganda accepted Carroll's recommendations as their own and thus presented them to the Holy See. Accordingly, in 1808, Pope Pius VII issued two briefs <sup>15</sup> by which he elevated Baltimore to the rank of an

**Province of  
Baltimore**

archiepiscopal see and created the dioceses of Boston, New York, Philadelphia, and Bardstown as suffragan sees to Baltimore. Cheverus was appointed for Boston, Egan for Philadelphia, Flaget for Bardstown <sup>16</sup> with the administration of all the territory above the Ohio River. Since Carroll had made no suggestion for New York, but Propaganda thought it proper to have a resident bishop rather than an administrator for the diocese, Father Richard Luke Concanen, O.P., was appointed its ordinary. He had been an agent for Carroll in Rome and was therefore considered sufficiently acquainted with the ecclesiastical affairs in the United States to be a fitting incumbent for the diocese. Although Louisiana was at this time still under the administration of Carroll, the diocese was not mentioned in either of the briefs and remained outside the province of Balti-

<sup>15</sup> *Ibid.*, pp. 96-102; cf. pp. 102-6. For the ordinaries, see the Appendix.

<sup>16</sup> Louisville since 1841.

more, even though the succeeding bishops cooperated with the other bishops of the province concerning all matters of mutual concern.

Within a period of not quite thirty years the Church in the new-born republic had thus gone successively through the stages of great uncertainty, a prefecture apostolic, a diocese, and had attained the status of a province east of the Mississippi, while another diocese west of the river still awaited closer affiliation. This was accomplished under the wise guidance of John Carroll, clerical leader, prefect apostolic, bishop, and now archbishop of Baltimore. He had helped the Church take firm root, had watched it grow numerically on a comparative basis with the general growth of the country and without the aid of the great immigrations that were to come later, had much to do with the numerical increase of priests, and had prepared the ground for a healthy future growth. The Catholic population had increased to 70,000, the priests to seventy, and the churches to eighty. As he had hoped, the Catholics remained loyal to their country and continued to increase their loyalty to the Holy See. There had been some rebels to ecclesiastical authority, but in general the bishop had been able to hold them in check. He candidly acknowledged that weak spots still remained, some of which were to cause cancerous growths in the years to come, but the aging and ailing archbishop was filled with joy to see the wonderful growth of the Church in the United States and he was satisfied that there would be little cause of disruption during the few years that still remained of his life.

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## CHAPTER X

# *Trusteemia (1810-1820)*

**I**N the early days of our republic a virile national spirit was not fully developed. Many citizens considered themselves Europeans moved to another environment rather than Americans. On this supposition they split into two parties. The Federalists who, besides looking for greater centralization of the government, watched carefully that our bonds with Great Britain were not entirely disrupted. The Democratic-Republicans, while seeking a loose bond of the States with the federal government, particularly desired that we keep on friendly terms with France.

Those who had moved west were not particularly concerned with the European cataclysm produced by Napoleon. They centered their attention on the development of our own country and expressed their ideas in a rather independent spirit. They did not think of themselves as transplanted Europeans, but wished to be full-fledged Americans. Slowly they began to impress their viewpoint on the eastern minds. Even though they were not able to penetrate all ranks of society, nor arouse the full enthusiasm that filled their own hearts, they gained sufficient influence to carry our country into the War of 1812. To them the war meant driving the British from the entire continent so that they could no longer supply the Indians with arms, as they were accused of doing, and that in consequence all the land east of the Mississippi would become white man's territory.

Even though the war did not arouse any marked degree of

general enthusiasm, its conclusion gave us a recognized standing in the world and brought out a certain amount of pride in belonging to this country—a spirit of nationalism. We had stood up well against a major power, and were now intent on opposing all attempts of foreign interference. Great Britain's practice of dumping her goods on us from her own surplus and thus harming our manufacturing interests, made these nationals forget some of their principles of State rights and their detestation of the protective tariff. They no longer feared centralization of government to the same extent as in former days, and had another National Bank chartered. They permitted the application of federal funds to internal improvements and called this the American System. And thus there came about a wedding of purposes between the Federalists and the Democratic-Republicans that produced the Era of Good Feeling. It was this unity of spirit that finally expressed itself to the outside world in the Monroe Doctrine, even after the good feeling had given way to political wrangling. The national spirit had been born, a spirit that objected to intermeddling in our affairs, while at the same time it promoted an individualism that could climb to dizzy heights.

### National Spirit

Archbishop Carroll had always been a champion of the American cause, but shrank from the excesses so easily promoted by the individualist spirit. He tried to instill into the minds of the faithful the idea that liberty does not mean license. There is a higher law than that of a nation, which must always subject itself to the will of God. No matter how much a Catholic may be imbued with a laudable spirit of patriotism, he must not let it drive him away from the laws of God which are channeled to him through the Church. Therefore Carroll always insisted on absolute loyalty to the Church and her Supreme Head, while promoting patriotism with all means at his disposal. He could not admit that real patriotism should in any way interfere with true loyalty to the Church, but he often found it difficult to gain a practical solution for a combination of both when cer-

### Catholic Spirit

tain Catholics leaned too heavily on the individualism that spelled secularism.

In his desire to keep the national spirit intact and yet not infringe upon the Catholic spirit of his flock, Carroll permitted

**Trustee** the introduction of the trustee system for the  
**System** protection of the property of the Church, but he also insisted that the lay trustees must keep

themselves subject to the ecclesiastical authorities.<sup>1</sup> In the early days of the English colonies, as has been seen, the holdings of the Church were kept in the name of individual priests. After the Revolution this property was secured for the Church by the Select Body of the Clergy and its incorporation under State laws. Within a short time, however, this property did not suffice to support the growing number of priests, particularly of those who came from abroad. New means had to be sought for their sustenance as well as for the building of churches, and these funds had to be secured before the law. Since the faithful sustained the clergy and built their churches from their own contributions, Carroll considered it fair that they should also be entrusted with the administration. This was the trustee system, by which the congregations were incorporated under the laws of the respective States and which put the management of the property and the funds in the hands of elected lay trustees.

The system as such provided an equitable administration of temporal affairs while it gave to the priests more time to

**Trustee Diffi-** attend to the spiritual needs of their flocks. It  
**culties** was particularly welcomed by the priests who had to attend to missions, because they were

kept away from their parishioners for long periods of time. Unfortunately the trustees were not always men imbued with the true spirit of the Church. Some were ambitious meddlers who used their office as a ladder to prestige or profit. To make matters worse, such unreliable trustees were at times supported by some disgruntled clergyman who had ambitious yearnings of

<sup>1</sup> Patrick J. Dignan, *A History of the Legal Incorporation of Catholic Church Property in the United States*, pp. 67-140.



his own and made common cause with the trustees, who were not always practicing Catholics. In such cases all initiative by the better members of the flock was strangled to suffocation. If the usual zealous priest was in charge of such a congregation, he had to reckon on continual interference in ecclesiastical matters.

Carroll experienced some of these inconveniences of the system, but somehow he managed to weather the gathering storms and could look at an outwardly serene sky of contentment when the province was constituted and came into actual existence through the consecration of three of the new bishops in the autumn of 1810. He now hoped that the serenity might be preserved through the cooperation of all the ordinaries in their respective dioceses under the guidance of the metropolitan, as had been expressed by Propaganda. To this end he invited the newly consecrated bishops to remain in Baltimore for some days and with them he deliberated on the means necessary to keep the Church in the whole country united in the true Catholic spirit.

At this meeting <sup>2</sup> the bishops decided to adopt the synodal decrees of 1792 in every diocese of the province and to refrain from sanctioning any practices contrary to them. They agreed that a petition should be sent to the Holy See to obtain permission to have the archbishop and the bishops nominate the candidates for vacant sees. They set the year 1812 for the meeting of a provincial council, hoping that in the meantime they would be sufficiently acquainted with their new dioceses to pass timely regulations. Although Carroll sent out the invitations for the council in the month of June, 1812, he was persuaded to cancel the convocation at that time. Because of many circumstances the first provincial council was not convoked until 1829.

When the new bishops arrived in their dioceses in 1810, uniformity seemed assured, and the past trustee troubles at least

### Meeting of the Bishops

<sup>2</sup> Peter Guilday, *A History of the Councils of Baltimore*, pp. 72-77.

outwardly appeared at an end. It was the calm before the storm. The first rumblings of new trouble were heard in the diocese of Philadelphia. When Bishop Michael Egan, O.F.M.,<sup>3</sup> returned to St. Mary's church in Philadelphia after his consecration as the first ordinary of the diocese of Philadelphia, he was received quite cordially. Upon the demand of Carroll, the trustee boards of the city churches arranged proportional contributions from the churches to support their bishop. In this calm, Egan set out on a visitation tour of his extensive diocese, which embraced Pennsylvania, Delaware, and western New Jersey. He reported gratifying spiritual results, but his own health was undermined by the hardships of the strenuous journey.

During the bishop's absence the cathedral parish of St. Mary in Philadelphia was in charge of the Dominican Father William Vincent Harold,<sup>4</sup> who was also the vicar general of the diocese. He associated with himself an aged uncle, Father James Harold, but soon found himself in disagreement with the trustees regarding the payment of salaries. The Bishop was thrown into the trouble upon his return and in his weak physical condition tried to avoid trouble by upholding his vicar general. He had been advised by his physician to spare his voice and therefore ordered the Harolds to preach the sermons in the church. The elder Harold, a very disgruntled old man, publicly expressed his dissatisfaction so vehemently that he had to be reprimanded by the Bishop, who was also determined to remove him to another parish in order to prevent further scandal. But the vicar general supported his uncle in opposition to the removal. To make matters worse, the two priests had gained the confidence of the trustees in opposition to the Bishop. Partial peace was restored only by the departure of both Harolds for Ireland. Then the trustees turned upon the Bishop, blaming him for the departure, and caused him untold anguish until his death in

<sup>3</sup> Martin I. J. Griffin, *History of the Rt. Rev. Michael Egan, D.D., First Bishop of Philadelphia*.

<sup>4</sup> For an estimate differing from that of some other historians, see Victor F. O'Daniel, *The Dominican Province of Saint Joseph*, pp. 131-38.

1814, only four years after his consecration, a martyr to trustee-mania.

Carroll now compelled Father Adolph de Barth, a priest of the diocese, to take over the administration of the vacant see. He managed to keep it on an even keel until a new ordinary was appointed in 1820, even though the trustees openly expressed their resentment at not having the younger Harold as their administrator and set up as many stumbling blocks as possible. Meanwhile a campaign seems to have been carried on in Ireland to have an Irish bishop installed in Philadelphia. Under the leadership of Carroll, the bishops in this country tried to circumvent the plot by proposing their own candidates, but one after the other of those proposed refused the appointment. Toward the end of 1820 the vacancy was at last filled by the appointment of the vicar general of Armagh in Ireland, Henry Conwell. He was seventy-four years old.

**Bishop  
Conwell**

The people of Philadelphia were pleased to hear that the vacancy had at last come to an end, and they received their new ordinary with signs of great joy. But their joy was soon turned into sorrow. The Rev. William Hogan,<sup>5</sup> who had arrived in the city

**Hogan  
Schism**

a few months earlier and had burrowed his way into the confidence of the trustees, was deputed to preach the welcoming sermon. He acquitted himself of the task in such an abusive manner and repeated the abuse from the pulpit so often that the Bishop was compelled in self-respect to suspend his faculties. This action brought upon the Bishop renewed abuses, which were echoed by the trustees because they were disappointed in not having Harold as their ordinary. With Hogan's connivance they made use of all possible means to arouse suspicion against Conwell and to confront him with legal difficulties. Finally they elected Hogan as their pastor in St. Mary's church and barred the Bishop from his own cathedral. Then they published and circulated a letter addressed to all the Catholics in the United States, inviting them to join their newly

<sup>5</sup> Francis E. Tourscher, *The Hogan Schism and Trustee Troubles*.



founded independent Church. Early in 1821 Bishop Conwell felt obliged to pronounce public excommunication upon Hogan, whose attacks became all the more violent. Some notorious Spanish priests, living in Philadelphia as merchants, egged on the trustees to new resistance by their supposed canonical advice. All attempts to draw Hogan out of his schism were of no avail.

The whole mess became so notorious that Pope Pius VII felt obliged to intervene. By the bull *Non sine magno* <sup>6</sup> of August 24, 1822, he approved Hogan's excommunication. He stated clearly the stand of the Church regarding ecclesiastical property holdings and denied the right of patronage to the trustees of our parishes. Later instructions to Archbishop Maréchal stated that the bishops might tolerate the trustee system where it existed, provided it was hedged in by all possible civil safeguards, but the Pope demanded that new parishes must not be formed unless the property rights were turned over to the ordinary, who on his part was obliged to provide that there would be no inheritance difficulties.

Although this solemn pronouncement did not put an immediate end to the schism, it did arrest its progress. The better-minded Catholics of the rebellious parish began to drift away from their servile subservience to the trustees. When Hogan finally departed, to die a heretic many years later, the trustees chose the notorious Inglesi of mission-aid fame as their pastor. After a short tenure he was succeeded by the Rev. Thaddeus O' Meally, who did not persist long in his schism. Losing support on all sides, the trustees now decided to come to some kind of agreement with the Bishop, clothing their approach with perfidious minds. They acknowledged him as the lawful senior pastor of the parish and admitted his right to appoint priests for the church, but at the same time they demanded that in case of disagreement regarding an appointment both he and they

<sup>6</sup> Donald Shearer, *Pontificia Americana*, pp. 127-31.

should stand by the decision of a committee, half of whom must be laymen. For the sake of peace Conwell signed the agreement. In the official minutes of the proceedings the trustees, however, entered a protest that practically nullified their submission to the authority of the ordinary.

Having become weak-minded after such struggles, the Bishop in his senility was most happy in the thought that he had settled the troublesome affair. Propaganda was informed and thought otherwise, declaring the disgraceful contract null and void.

### End of the Schism

Father William Matthews was called from Washington as administrator of the diocese, while Conwell was deprived of his jurisdiction and called to Rome for an accounting. When he left Rome in disregard of Propaganda's prohibition, the bishops in this country pleaded with the Holy See that he be permitted to live in Philadelphia and that no canonical censure be inflicted upon him, even though his jurisdiction over the diocese could not be restored. Father Francis Patrick Kenrick, who had received his seminary training at the Urban college in Rome, was called from Kentucky in 1830 as the coadjutor bishop and apostolic administrator for Philadelphia, and he succeeded to the full rights of the ordinary at Conwell's death in 1842. Even in the retirement the trustees tried to have the senile deposed bishop inveigle himself into the affairs of the diocese. This caused much trouble to Kenrick, but he finally cowed the overbearance of the trustees by his firm stand and thereby saved the Philadelphia cathedral from further trustee schism.

In his own archdiocese, Carroll seemed somehow able to subdue the troubles, though they caused him much uneasiness. Yet there were distant rumblings of disturbance when the bishops met for their informal gathering in 1810. The outburst seemed to be held in check only by the personal esteem in which the Archbishop was held because no one wished to cause unnecessary worries to him in his declining years.

### Baltimore

Archbishop John Carroll died in his eighty-first year on the morning of Sunday, December 3, 1815, in his residence in Baltimore. His life has been summarized as follows:

Posterity has retained the veneration and esteem entertained in this country for Archbishop Carroll, and the calm scrutiny of history in our day recognizes the high estimate of his personal virtues, his purity, meekness, prudence, and his providential work in moulding the diverse elements in the United States into an organized church. His administrative ability stands out in high relief when we view the results produced by others who, unacquainted with the country and the Catholics here, rashly promised to cover the land with the blossoms of peace, but raised only harvests of thorns.<sup>7</sup>

Archbishop Leonard Neale, as the coadjutor with the right of succession, succeeded immediately to the incumbency. He lived only until June 18, 1817, to bear the brunt of trustee troubles that broke forth in violence soon after Carroll's death. Of this second archbishop it was said that he was

a sincere friend, and an upright man. In his transactions with this foolish world, he was too candid to be agreeable. He never courted the applause of men, and never had much esteem for those who did. In his manners he was plain and simple, not elegant. He was polite without ceremony. He was a great enemy to insincerity and was extremely rough toward those who, he believed, intended to practice fraud. His candor rendered him unpopular. It was a principle with him to weigh matters well before he resolved. When after mature deliberation he had arranged his plans, no arguments could induce him to change them. Hence he was very tenacious of his own opinion. He was strictly pious but not rigid. He always supported his authority with vigor and enforced regularity of life in very strong terms.<sup>8</sup>

Archbishop Ambrose Maréchal, S.S., having refused the miter on two previous occasions, was appointed coadjutor to Neale with the right of succession on July 4, 1817, several weeks after the latter's death. He was consecrated archbishop of Baltimore in

<sup>7</sup> John Gilmary Shea, *The Catholic Church in the United States*, II, 678.

<sup>8</sup> *Ibid.*, III, 37 f.



December of the same year. His incumbency lasted until his death in 1828.

A well-trained theologian, versed in philosophy, mathematics, history and general literature, he came from scholarly retirement to his position to display the greatest activity, earnestness, and energy. His whole life was bound up in his diocese and his duties, and if he did not accomplish all he proposed, it was never due to indifference in the discharge of his functions, but to circumstances that prevented his forming an accurate judgment.<sup>9</sup>

The storm center of Carroll's troubles in the southern part of his diocese was the Rev. Simon Felix Gallagher. This unfortunate inebriate was received into the diocese in 1793, upon the warm recommendation of Archbishop Troy of Dublin, who praised the priest highly for his eloquence but failed to mention his personal failings. Carroll was so favorably impressed at the first presentation that he put him in charge of the congregation at Charleston, South Carolina, for which place no regular services had yet been provided. But soon such disquieting reports about the priest and his boon companions among the trustees reached the ears of the Bishop that he felt compelled to inflict the punishment of suspension upon him. Bolstered by the support of the trustees, Gallagher went to Rome to appeal his case. All the straightforwardness of the Bishop was required to sustain his cause, but for the time he was able to hold the refractory priest in check.

Gallagher seems to have given comparative satisfaction after the first encounter with Carroll, so much so that he was invited to preach one of the sermons in 1810 at the consecration of the bishops, for his great eloquence was deeply appreciated. He had to refuse the invitation on account of the difficulty he was then encountering with the trustees who had turned against him and were trying to curtail his influence. He stood his ground and presumably quieted the dissenters. At this same time a co-

<sup>9</sup> *Ibid.*, pp. 98 f. For the ordinaries of Baltimore, Charleston, Richmond, and Louisiana, see the Appendix.

pastor in the person of Father Pierre-Joseph Clovière was sent to Charleston to tender spiritual assistance to the French residents. When the latter decided to return to France two years later, Gallagher called upon the Augustinian Father Robert Browne, who was stationed in Georgia, to assist him because he himself was at times incapacitated on account of a return of his former weakness.

Clovière returned to Charleston in the beginning of Archbishop Neale's incumbency. Browne was then ordered to return to his post in Georgia. Instead of obeying these orders, Browne stayed on with Gallagher and incited the trustees to protest the presence of a French priest in their midst. The Archbishop was finally compelled to suspend the two mischievous priests, but they ignored the suspension and continued to officiate at St. Mary's church, while Clovière ministered to the loyal Catholics in a separate chapel. Then Browne went to Rome to present a garbled account of conditions to Propaganda. Unfortunately the cardinals accepted his statements as true and ordered Neale to reinstate both priests. Now the Archbishop sent a sharp protest to Rome, explaining the real state of affairs, and he was seconded by several of the other bishops who complained that they could not administer the affairs in their dioceses if such a stand were taken by Propaganda. The cardinals then sent an official justification to Neale, but it arrived in this country only after the venerable Archbishop had passed to his reward.

Maréchal took up the cudgels against the rebellious priests and trustees, who meanwhile conspired to form an independent Church and to have a priest in Ireland consecrated by a Jansenist bishop of Holland. The plot was seconded by the trustees of Norfolk, Virginia, who had also rebelled against having the services of a French priest because he would not put up with their impertinent demands. They were in some communication with the Dominican Father Thomas Carbry of New York and demanded that he be named their bishop. Next they joined with

the rebels of Charleston in the movement toward an independent Church.

In 1818 Archbishop Maréchal sent the Jesuits Benedict Fenwick and James Wallace to Charleston to restore order. They managed quite well and even had Gallagher submit to the Archbishop, who then proposed that Propaganda form a new diocese from the southern part of his jurisdiction, but unfortunately did not propose a candidate. Meanwhile other forces had also been active in Rome. As a consequence, two dioceses, instead of the one requested, were constituted in the middle of the Archbishop's jurisdiction, and two priests of Ireland were appointed the ordinaries.

**Benedict  
Fenwick**

By this new arrangement the states of South Carolina, North Carolina, and Georgia were constituted the diocese of Charleston,<sup>10</sup> and Bishop John England was appointed the first ordinary. Although he permitted the two troublesome priests to remain in the diocese, he quietly ignored them without any show of resentment and thereby silenced them most effectively. The trustees were not so easily subdued, even though they had obtained what they demanded, and they caused much uneasiness to the Bishop. But he was able to hold them down with a firm hand after he had gained the confidence of the majority of Catholics in the diocese and had even won over the non-Catholics by his prominent appearance in civic affairs. He formed his own diocesan corporation and had it approved by all three States of the diocese. Thereby he removed the legal foothold from beneath the trustees and held it in his own grasp. Upon this basis he refused to dedicate new churches until they were turned over to the legal corporation. Even though he had paralyzed the efforts of unruly trustees by the inclusion of safeguards against them in the constitution of the corporation, he prided himself in having made it thoroughly democratic, for he considered himself in every respect an

**Diocese of  
Charleston**

<sup>10</sup> *Ibid.*, p. 76.



American citizen. The other bishops did not always agree with his methods, and few wished to have those methods incorporated in their own dioceses, but he insisted that they must be efficient because they had brought relative quiet to his own diocese.

Virginia was also made a diocese in 1820, with the residence of the bishop at Richmond.<sup>11</sup> Another Irish bishop, Patrick

**Diocese of** Kelly, was appointed its first ordinary. His  
**Richmond** was not the energetic character of Charleston's bishop, and therefore he was not able to hold the trustees in check. Although they received an Irish bishop, as they had demanded, and against whom they could not protest as being an unlearned or incompetent man, they turned against him almost immediately, refused him a subsistence, and by their insubordination compelled him to seek relief in resignation. When he returned to Ireland in 1822 as the ordinary of another diocese, Richmond reverted to the administrative care of the archbishop of Baltimore. Various attempts were made to have the diocese of Richmond suppressed, but this was never done. New arrivals in the State gradually brought better-minded Catholics to Virginia and brought the rebels down to such a small minority that they could do no more serious damage.

The diocese of New York was not troubled much with trusteeomania after the early insurrection. It was the first of the dioceses created in 1808 to have its appointed  
**Concanen** bishop consecrated. The Most Rev. Luke Concanen, O.P., was consecrated in Rome immediately after his appointment, but he was not able to come to New York on account of the Napoleonic blockade and the imprisonment of Pius VII. He died at Naples after two years without having been able to take possession of his see. He had, however, managed to get in touch with Carroll by letter and had requested him to appoint an administrator for the interim.

Since Carroll had previously been asked by the Germans in

<sup>11</sup> Guilday, *The Catholic Church in Virginia (1815-1822)*.

the city for a priest who could be of assistance to them in their own language, he tried to satisfy two needs in one person by sending Father Anthony Kohlmann, S.J., to New York as the administrator of the diocese. **Kohlmann**

Father Kohlmann was one of the most capable Jesuits sent from Europe to help build up the Society in the United States. He was assisted by the American Jesuit Benedict Fenwick. Finding the Catholic population too large for a single church, Kohlmann began the construction of a church in honor of St. Patrick on the outskirts of the town, and had it completed as the first cathedral when a bishop finally arrived.<sup>12</sup> He also founded the New York Literary Institute, which he envisaged as a Jesuit institution for the higher education of young men. Since the superiors would not accept the school as their own, he turned it over to the Trappists, who were then trying to establish themselves in the city, but upon their return to France in 1813 the institute was closed. Similarly he permitted the Irish Ursulines to establish themselves in New York, but they also had to abandon the project after two years. His administration is also known for the decision by the court that the secret of the confessional must be respected.

Since at the time of Concanen's death, Pius VII was still a prisoner of Napoleon, he was not able to make a new appointment for the vacant see. Soon after his release he took the matter under consideration and **Connolly** appointed the former bishop's companion, Father John Connolly, O.P., his successor. The newly appointed bishop was consecrated in Rome on November 6, 1814. But like his predecessor he could not take immediate possession of his diocese because we were then at war with Great Britain, and the Bishop was a subject of King George.

Upon his arrival in this country after the close of the war, Bishop Connolly discovered that Kohlmann had been recalled by his religious superiors to work more directly in the interests of the Society, and the next year Fenwick was also recalled. This left the new bishop in charge of a flock of about thirteen thou-

<sup>12</sup> Mother Mary Peter Carthy, *Old St. Patrick's, New York's First Cathedral*.

sand with only a few priests to assist him. Trustee dissension soon broke out, fed by the opposing Father Peter Malou, S.J., and Father Dominic Ffrench, O.P. The Canadian Bishop Plessis was ordered to report to Rome in the matter, and in consequence both priests were ordered to leave the diocese. After this, some semblance of order was restored in the diocese until the death in 1825 of Bishop Connolly, who spent himself in personal service for the spiritual advancement of his people. He was succeeded by Bishop John Dubois, who had been the president of Mount St. Mary's College at Emmitsburg. He found the financial status of the diocese at a low ebb and had to appeal to the generosity of his flock for the many improvements that were demanding attention, particularly the founding of a seminary. He was opposed by the trustees of his own cathedral parish, who supported a suspended priest. In 1836 Dubois finally gave the government of the diocese to a coadjutor, the Most Rev. John Hughes, who succeeded as the ordinary in 1842. After a long-drawn struggle he succeeded in stifling the pretensions of the cathedral trustees by appealing to the good will of the other parishioners.

Two years after the consecration of the ordinaries for the dioceses of Boston, Philadelphia, and Bardstown, Carroll was relieved of the administrative care in the diocese of Louisiana by the appointment of Father William Du Bourg, S.S., as the administrator apostolic. He found himself immediately immersed in the trustee troubles of the diocese. While the eastern trusteemia was gathering force in the French-Irish conflict, which was fired by the newly burning nationalistic flames, Louisiana had to extricate herself from the web of Spanish jurisdictional entanglements that enmeshed the diocese. The government of the diocese was still based on the old laws that prevailed under the surveillance of Spanish domination. It was Du Bourg's duty to build up the system that prevailed in the Baltimore province without putting too much pressure on the system that was in existence.

When the War of 1812 had come to an end, and New Or-



leans <sup>13</sup> had broken the siege that engulfed the city even after the signing of the peace, Du Bourg joined General Jackson in a combined civic and ecclesiastical victory celebration. Despite the trustee embroglio, there had been comparative religious peace in the city during the days of war stress. The administrator realized that he would have to bend every possible effort toward its continuance. As a first step in that direction he sailed for Europe to replenish his depleted ecclesiastical forces and to give a personal account of conditions in the diocese to the Holy See. Upon entering Rome in 1815, he was immediately ordered to have himself consecrated bishop, and he learned that his appointment had been made previously but that the official letters had not left Rome.

**Bishop  
Du Bourg**

Du Bourg now came to the conclusion that he would do well to bypass New Orleans and to put greater emphasis on the northern part of his diocese by settling priests and religious around St. Louis. He also obtained the permission to set up his residence in the northern city. After much insistence, he was successful in obtaining a group of Vincentians from Italy for his diocese. They crossed the ocean in 1817, under the leadership of the saintly Father Felix de Andreis,<sup>14</sup> and established themselves near St. Louis. Through them he obtained a seminary and missionaries for the diocese as far as Arkansas, Louisiana, and even Texas. They gave many bishops to the early Church in our country, and their numbers have now mounted to more than six hundred in all the United States. The Bishop himself seemed loath to depart from France, and was compelled to start for his diocese by a formal command of Propaganda. He had made good use of the interim and in 1818 was able to transport to his diocese a goodly number of priests, seminarians, and even some Christian Brothers. Together with the Vincentians these formed the nucleus around which he intended to rebuild his diocese.

**St. Louis**

He was particularly happy in having a group of the Re-

<sup>13</sup> Roger Baudier, *The Catholic Church in Louisiana*, pp. 249-305.

<sup>14</sup> *Life of the Very Rev. Felix de Andreis*, C.M.

ligious of the Sacred Heart accompany him. These sisters, under the superiorship of the Ven. Philippine Duchesne,<sup>15</sup> were directed by him to settle at St. Louis, where they began their long career of educating girls. Their present number of almost one thousand in the United States attests to the vitality of the community. They were not the first sisters to settle on the banks of the Mississippi River. On their way up the river they were received hospitably by the Ursulines, who had established themselves at New Orleans in 1727. Through many vicissitudes they had maintained themselves in the city. In later years their numbers were augmented by the coming of other Ursuline communities from various parts of Europe. These daughters of St. Angela now have about fifteen hundred professed sisters in many parts of the country, almost two hundred living in independent communities while the rest are gathered together in the so-called Roman Union.

The maneuverings of Du Bourg did not free him from the trustee troubles at New Orleans, for they were still in his diocese. In utter helplessness, and also chagrined by the Inglesi fiasco, he resigned his see in 1826 and gave its administration to Bishop Joseph Rosati, then the leader of the Vincentians at St. Louis. At this time the trustees petitioned the legislature of the State for the right to refuse the acceptance of any pastor whose selection they did not approve. After a visitation of the southern district, Rosati sent to Rome a report on the movement, and Leo XII, under date of August 16, 1828,<sup>16</sup> scathingly denounced such action and its underlying principles. This had no effect upon the trustees, who had little of the spirit of the Church and were embued with an unbounded lust for power. Since they were frequently supported by the State courts, it was only in the middle of the forties that Bishop Blanc could obtain some surcease of the more drastic trustee maneuverings.

<sup>15</sup> Marjory Erskine, *Mother Philippine Duchesne*. Cf. also Elinor Tong Dehey, *Religious Orders of Women in the United States*, pp. 117-27.

<sup>16</sup> Shearer, *op. cit.*, pp. 162-64.

Although there was so much trustee strife in many of the dioceses, Archbishop Maréchal stated in one of his reports to Propaganda that two dioceses, Boston and Bardstown, were not troubled with this unwholesome condition. He ascribed this to the fact that these bishops held the titles of Church property in their own names. When Jean-Louis Lefebvre de Cheverus returned to Boston as its ordinary after his consecration in 1810, he did not depart from the simple mode of life to which he had become accustomed. For some time he had no other assistance than that of the few priests who had been in New England before his consecration. When Father Matignon died in 1818, he was deprived not only of a true friend but also of a most energetic worker who could not easily be replaced. He received some other priests into the diocese, but the greater growth did not occur in his time. He laid the foundations upon which the later sturdy edifice of the Church in New England was built. Even though there had been trustees in the Boston diocese from the beginning, they would most probably not have brought about the upheaval that was witnessed in some of the other dioceses, for New England had not yet imbibed the western liberalism like the others, even though this section of the country had not entirely laid aside its puritanical fear of the Church.

**Bishop  
Cheverus**

It may seem incongruous to meet the statement that the individualist movement came from the West and overspread the East, and that it took root in Church affairs through trusteeism, and then to notice that the diocese of Bardstown had little trustee trouble. As has been seen, Kentucky was not too fortunate in such matters during the early days. But the firm hand of Badin, and then of Nerinckx, may have had much to do with the fact that they were able to hand over to Bishop Flaget a Catholic community that caused little trustee trouble to the ordinary. It was rather Badin himself who brought some uneasiness before his departure in 1819. He held out a long time before handing over the deeds of Church property he had

**Bardstown**



acquired to the bishop, even resorting to subterfuges in order to escape a complete transfer of titles.

When Father Benedict Joseph Flaget, S.S.,<sup>17</sup> received the unofficial report at Emmitsburg that he had been chosen bishop of Bardstown, he begged Carroll to be relieved of the burden. But the Archbishop had the highest regard for the capabilities of the priest and refused to have the appointment changed even though the friends of Flaget also interposed their pleading. Flaget then hastened to Paris in order to have Father Emery, his major superior, obtain a release. The only consolation he received was to be told that he ought to be in his diocese. When he returned to Baltimore with a heavy heart, he submitted to the consecration in the autumn of 1810. But he was not yet in his diocese, for he had no funds to pay the traveling expenses, and he was able to get a sufficiently large loan only by the spring of the next year.

When he set out for his diocese with Father John B. David, S.S.,<sup>18</sup> and some students, the voyage became a sort of pilgrimage of prayers and spiritual exercises. At Bardstown he found three diocesan priests and four Dominicans, and he knew that he could count on the loyal assistance of his confrere, Father David. The diocese comprised the states of Kentucky and Tennessee, but he was also the administrator for all the territory north of the Ohio River to Canada and as far west as the Mississippi; in this territory the State of Ohio had already been formed in 1803. The diocese had about 6,000 Catholics and 10 churches. Flaget remained the ordinary until his death in 1850, with the exception of one year, when David took his place. He reached the ripe old age of eighty-seven, and remained active almost to the end.

While Flaget was on horseback most of the time traveling up and down his immense territory, David, who was his coad-

<sup>17</sup> Martin J. Spalding, *Sketches of the Life and Times and Character of Benedict Joseph Flaget*.

<sup>18</sup> Sister M. Columba Fox, *The Life of the Right Reverend John Baptist Mary David*.

jutor bishop after 1817, remained at home and ministered to the needs of the students for whom he had opened a seminary. But he was also interested in having the boys and girls educated. For this purpose he brought several young ladies together and with them founded in 1812 the community called the Sisters of Charity of Nazareth.<sup>19</sup> He gave them the rule of life followed by the Emmitsburg sisters, but did not have them affiliated with that community. These sisters have now grown into a community of about 1,300 professed sisters. In the same year Father Nerinckx also established a sisterhood and gave to its members the name of Sisters of Loretto at the Foot of the Cross.<sup>20</sup> This community has also passed the thousand mark in professed sisters and prides itself in being "the first religious order in America without foreign affiliation or connection." Under the vigilant and prayerful care of Flaget, the diocese of Bardstown laid solid foundations for its future growth and for the expansion that eventually brought forth numerous dioceses in a district that before the eighteen twenties had only one bishop.

#### References

John Gilmary Shea, *The Catholic Church in the United States*, II, 621-80; III, 25-406; Peter Guilday, *The Life and Times of John Carroll*, pp. 567-832; *The Life and Times of John England*, I, 124-452; Donald Shearer, *Pontificia Americana*, pp. 106-9, *et passim*.

Patrick J. Dignan, *A History of the Legal Incorporation of Catholic Church Property in the United States*, is a thorough study concerning Church property and the troubles caused by trustee mania. Particular phases of trustee mania can be found in Martin I. J. Griffin, *History of the Rt. Rev. Michael Egan, D.D., First Bishop of Philadelphia*; Francis E. Tourscher, *The Hogan Schism and Trustee Troubles*; Peter Guilday, *The Catholic Church in Virginia (1815-1822)*. In Victor F. O'Daniel, *The Dominican Province of Saint Joseph*, some Dominicans are defended against the charges brought in opposition to them during this period. If read with discrimination, Roger Baudier, *The Catholic*

<sup>19</sup> Anna Blanche McGill, *The Sisters of Charity of Nazareth*; Dehey, *op. cit.*, pp. 109-14.

<sup>20</sup> Dehey, *op. cit.*, pp. 101-8.

*Church in Louisiana*, will be of service in the history of that territory. The Vincentian work in this same area during the early days will be found in *Life of the Very Rev. Felix de Andreis, C.M.*, which was put together from the notes of Bishop Rosati. The Bardstown bishops have their biographies, together with a description of conditions in the diocese, in Martin J. Spalding, *Sketches of the Life and Times and Character of Benedict Joseph Flaget*, and in Sister M. Columba Fox, *The Life of the Right Reverend John Baptist Mary David (1761-1841)*. The sisterhoods can best be studied from Elinor Tong Dehey, *Religious Orders of Women in the United States*. If greater details about an individual community are desired, the volumes indicated in the footnotes will be helpful. A description of the bishops' meeting in 1810 is given in the seventh chapter of Peter Guilday, *A History of the Councils of Baltimore*.



## CHAPTER XI

# *Charity (1820-1830)*

**E**XPANSION is written large in the history of our country for the third decade of the nineteenth century. The Cumberland and Pennsylvania routes were used more than ever before to send settlers across the Alleghenies. The Erie Canal was completed in the middle of the decade to open a cheaper and less tiresome route to the West. The railroads began their early attempts to provide better transportation at the end of the decade. And the government did not hesitate to apply funds from the ever-increasing revenues for internal expansion.

**Expansion**

This expansion was, however, the cause of internal dissension, pitting the North against the South. The Missouri Compromise at the beginning of the decade was designed to quiet the growing tension, but it proved no more than a truce in the struggle for political supremacy. Tension also increased in the tariff question. It brought forth the tariff of abominations, which in its turn produced Calhoun's *Exposition* together with South Carolina's Ordinance of Nullification. This particular tension was eased only by Clay's compromise of 1832. But into the midst of the struggle jumped the West with its new ideas, produced the struggle for the election of 1825, and finally emerged victorious through Jackson's election.

**Dissension**

There can hardly be any doubt that these political struggles also tended to strengthen the individualistic spirit of trusteemia. Expansion brought another problem. The settlers in the West were in dire need of priests lest they be lost to the Church, but they themselves were generally not wealthy enough to give

**Church  
Problems**

substantial financial assistance. The immigrants who were arriving on our shores in increasing numbers were even less able to provide the funds for the needed expansion.

At the same time provision also had to be made for the older districts. Some stress was removed from the archdiocese itself when the dioceses of Charleston and Richmond were taken from its jurisdiction, but Charleston and its extensive problems were soon returned to the administrative care of the archbishop. Charleston was somewhat more successful through the energetic rule of its bishop, John England. To lay the foundations for better financial conditions, he formed his diocese into a State-approved corporation. He sought financial help by founding the first Catholic newspaper, *The United States Catholic Miscellany*;<sup>1</sup> but it never became a financial success. Nevertheless it helped to clear the atmosphere for more virile Catholic thought until its demise in the cataclysm of the Civil War.

He started a seminary to educate his own priests, who would have a better understanding of the spirit of the country and could therefore do more for the diocese than those who came from Europe lacking this spirit. To provide the necessary funds he also opened a general college and had the seminarians teach some of the courses; but it was too much of a risk to last beyond his own administration. He provided for the need of the distressed by founding the Sisters of Our Lady of Mercy,<sup>2</sup> who gained local renown and respect. All these arrangements gained universal recognition for the Bishop, as can be seen from the invitation extended to him to preach before the assembled Congress in Washington. He was principally responsible for the calling of the First Provincial Council of Baltimore, which brought home to the bishops a greater realization of the necessity to cooperate among themselves for an equitable solution of the problems that confronted all of them. But the financial

<sup>1</sup> Paul J. Foik, *Pioneer Catholic Journalism*, pp. 75-93; Apollinaris W. Baumgartner, *Catholic Journalism*, pp. 6 f.

<sup>2</sup> Elinor Tong Dehey, *Religious Orders of Women in the United States*, pp. 183 f.

situation kept him from carrying out to the full all the plans he had in mind and from setting his own diocese on the pinnacle he had envisioned.

The archdiocese of Baltimore was on a better financial footing than most of the other dioceses, as can be judged from the construction of its grand cathedral, but even this was completed only after a lapse of about **Baltimore** thirty years. The revived Jesuits could put some reliance on the income of their old estates. The Catholics of the archdiocese were in general better fixed financially than those of the younger dioceses. On the spiritual side, Baltimore showed initiative in solving at least in part the important Negro problem. After the revolt in Santo Domingo, many Catholic Negroes came to Baltimore, which also had a large number of liberated slaves. Special interest in their welfare was shown by the Sulpicians. One of their number, Father James Joubert, maintained that they would make greater progress if they were led to help themselves. In the middle of the twenties he gathered some of the Negro young women of the city into a religious community, to which he gave the name of Oblate Sisters of Providence.<sup>3</sup> Their field of labor, to help the members of their race, being naturally limited, they could not expect a rapid expansion. But eventually they took up work outside Baltimore, and have now grown to a community of between 200 and 300 members.

In Philadelphia and New York trusteesmania was an obstacle to healthy growth during this decade, even though Bishop Dubois tried to meet the needs of expansion by giving some spiritual consolation to the **Boston** new communities that were springing up along the route of the Erie canal. Boston lost Bishop John Cheverus,<sup>4</sup> who returned to France in 1823. There he was in succession bishop of Montauban and archbishop of Bordeaux, and was created a cardinal shortly before his death in 1836, a

<sup>3</sup> *Ibid.*, pp. 180-82.

<sup>4</sup> J. Heun Dubourg (André J. M. Hamon), *Life of Cardinal de Cheverus*; John E. Sexton, *History of the Archdiocese of Boston*, I, 671-812.



tribute to the French refugee priests who labored so faithfully in building the Church in the United States. His successor in Boston, the Most Rev. Benedict Joseph Fenwick, S.J.,<sup>5</sup> was American born and had already demonstrated his administrative abilities in Charleston and New York. Cheverus had laid the foundations of the diocese; Fenwick prepared for the expansion that was to follow. His little seminary provided some native candidates for the priesthood. His paper of various names, but at first inopportunately called *The Jesuit*, brought instruction to the faithful and a response to Puritan attacks, and after several failures became the still existing *Pilot*. Fenwick's personal zeal brought vitality to the Church in Boston.

In the Bardstown diocese, Father Thomas Wilson, O.P., followed the earlier example of David and Nerinckx by gathering a group of young ladies for the education of the boys and girls. In 1822 he gave them the Rule of the Third Order of St. Dominic and ordained that they supply a Catholic education to young people and engage in works of mercy. Although this particular group did not at first grow rapidly, they and other groups under the same rule, like the one at Sinsinawa, Wisconsin, have now expanded into large communities. All together the Dominican Sisters of the Third Order of St. Dominic<sup>6</sup> in the United States now have about thirty congregations with a membership of almost 15,000 professed sisters.

At the beginning of the twenties there were the three states (Ohio, Indiana, and Illinois) as organized units in the old Northwest Territory, and yet Flaget remained the administrator of the whole district. The Indians were gradually being driven across the Mississippi, and settlers were arriving in great numbers. The Bishop therefore begged Rome for better ecclesiastical arrangements. In consequence of his repeated petitions, Ohio was made the diocese of Cincinnati<sup>7</sup> in 1821, and Father Edward Fen-

<sup>5</sup> Robert H. Lord, *History of the Archdiocese of Boston*, II, 3-109.

<sup>6</sup> Dehey, *op. cit.*, pp. 128-78.

<sup>7</sup> J. H. Lamott, *History of the Archdiocese of Cincinnati*. For the ordinaries, see the Appendix.

wick, O.P., the founder of the Dominicans in the United States, was made the first ordinary. Although Flaget also proposed that a diocese be erected in Detroit, no more than indirect action was taken at that time by having Michigan Territory and Northwest severed from Flaget's jurisdiction and making Fenwick the administrator of this district. Since most of the missionaries in the diocese of Cincinnati were at first Dominicans, the proposal was made to have the diocese placed entirely in their care, but the plan was not accepted in Rome. The new bishop built a seminary and a cathedral, and visited the vast regions of his administration with apostolic zeal until he died in 1832 a victim of the cholera.

At the beginning of the twenties, Bishop Du Bourg tried to secure the Jesuits <sup>8</sup> for his diocese as missionaries to the Indians along the Missouri River. At that time they were involved in a controversy with Archbishop Maréchal concerning the sustenance that had been granted to his predecessors, for he claimed the right to a continuance of this assistance. When he could reach no agreement in this country, he went to Rome for a settlement. Propaganda decided that the estate of Whitemarsh should be settled upon him. Yet the dispute was continued. Through the intervention of our State Department this estate was returned to the Jesuits, and Maréchal had to be satisfied with an annual pension, which was to be discontinued after his death. When the order to relinquish Whitemarsh had been given, the Jesuits decided that they must close their novitiate housed on the estate. It contained several novices who had been brought from Belgium by Father Nerinckx. Du Bourg protested that it would be unjust to send them home and he received permission to have them come to his diocese. Together with their novice master, Father Frederick Van Quickenborne, S.J., and his assistant, Father Peter Joseph Timmermans, S.J., the novices made the long journey to St. Louis for the completion of their novitiate and their seminary training. For all purposes this was an entirely new foundation of the Jesuits

**Jesuits in  
the West**

<sup>8</sup> Gilbert J. Garraghan, *The Jesuits of the Middle United States*, I, 1-308.

in the United States. Besides taking care of the Indians, particularly through their famous Father Peter John De Smet, S.J., they also took charge of parishes and opened schools, among which the University of St. Louis was particularly known.

Bishop Du Bourg was also concerned about the boundary lines. Although his diocese, when still under Spanish control, embraced the vast expanse of Louisiana, with **Louisiana** rather uncertain boundaries, and Florida, also uncertain in its northern bounds, the bishop of Havana laid claim to jurisdiction over Florida after the Louisiana cession to the United States. When Florida was also ceded to the United States in 1819, and occupied two years later, the Havana claims could certainly not be maintained. Du Bourg wished to know who was responsible for the district. At the same time Propaganda was concerned about Alabama and Mississippi, which had received statehood before 1820, but still remained part of the archdiocese of Baltimore by the arrangement of 1820, which made Charleston and Richmond dioceses.

In an attempt at adjustment, Propaganda in 1822 joined Alabama and Mississippi into a vicariate apostolic <sup>9</sup> and made Father Joseph Rosati, C.M.,<sup>10</sup> the vicar apostolic, and added Florida to the vicariate the next year. Upon the advice of Flaget and Du Bourg, the latter insisting that the appointment would ruin his seminary in Missouri of which Rosati was the director, the bishop-elect refused to accept the appointment. Maréchal also raised his voice in protest by stating that the vicariate could not support a bishop. Therefore, in 1823, Propaganda suppressed the vicariate, leaving the three districts in their previous condition. At the same time Rosati was ordered to have himself consecrated coadjutor bishop to Du Bourg, and he was advised that within three years the diocese of Louisiana would be divided between him and the ordinary.

<sup>9</sup> Donald Shearer, *Pontificia Americana*, pp. 131-39.

<sup>10</sup> Frederick J. Easterly, *The Life of the Rt. Rev. Joseph Rosati, First Bishop of St. Louis*.



In 1825 Propaganda took a definite stand in the matter of the districts east of the Mississippi. The State of Mississippi was made a separate vicariate apostolic and was put under the administrative care of Du **Mobile** Bourg.<sup>11</sup> Alabama and Florida were made a vicariate apostolic with Father Michael Portier the vicar apostolic. When he took possession he found only two priests to assist him, one at Mobile and the other at Pensacola. A year later he discovered that both had returned to their proper diocese of New Orleans. He then hastened to Europe to plead for more clerical help and returned with several priests and seminarians. In 1829 his vicariate was made the diocese of Mobile.<sup>12</sup>

Weighed down by the many difficulties he encountered, Bishop Du Bourg offered his resignation. He was transferred to the diocese of Montauban in France, and in 1833 to the archdiocese of Besançon, where he **St. Louis** died the same year. With the acceptance of the resignation in 1826, Propaganda divided the diocese of Louisiana into the dioceses of New Orleans and St. Louis,<sup>13</sup> as has been indicated previously, and appointed Rosati to the former see. When he demurred, he was made the ordinary of St. Louis, which comprised all territory of the Louisiana Purchase except the state of Louisiana. This was now the diocese of New Orleans, and Rosati was made its administrator until 1828, when Bishop Leo De Neckere, C.M.,<sup>14</sup> became the ordinary. The latter died in 1833, a victim of the cholera epidemic.

Under such tangled conditions, particularly in the western and southern sections of the country, we need not wonder that the bishops looked about anxiously for the **Mission Spirit** necessary means to support their dioceses. Since the Catholics of our country were not yet sufficiently settled to supply the needed priests and few of

<sup>11</sup> Shearer, *op. cit.*, pp. 143 f.

<sup>12</sup> *Ibid.*, pp. 167 f.; Michael Kenny, *Catholic Culture in Alabama*. For the ordinaries, see the Appendix.

<sup>13</sup> Shearer, *op. cit.*, pp. 144-48, 151 f.; John Rothensteiner, *History of the Archdiocese of St. Louis*. For the ordinaries, see the Appendix.

<sup>14</sup> Shearer, *op. cit.*, pp. 169 f.

them possessed enough resources to offer the funds for the enlarged program of expansion, the bishops turned expectantly to Europe. Conditions in the Old World did not seem to warrant success. Although the worst results of the Napoleonic wars had been overcome, the people in many districts still languished under the consequent burdens and the iron hand of absolutism during this era of Meternich. Yet this very period witnessed an extraordinary resurgence of the mission spirit among the laity.<sup>15</sup>

Bishop Du Bourg seems to have been the first ordinary in this country to have grasped the full significance of this spirit for his own diocese. He had become acquainted with Madame Petit, a pious widow of Lyons, who had always shown herself most grateful to him and the other Sulpicians for the assistance they had extended to her when she and her children were compelled to flee from San Domingo and had taken up their residence in Baltimore. Back in France and better able to show her gratitude palpably, she sent gifts to Du Bourg for his many needs. He tried to convince her that she ought to form a society among her friends to provide such alms more regularly and in greater amounts. But the suggestion was not carried out, and he had to be satisfied with the small and irregular gifts. Energetic as he was, he decided that he could gain his purpose only by sending a personal representative to France. He chose Father Angelo Inglesi, giving him the title of vicar general in order to enhance his prestige. A checkered career lay behind this priest before he was befriended and ordained by Du Bourg, but the bishop trusted him implicitly and unwisely, as he was to discover to his deep chagrin.

When Inglesi landed in France, he set about accomplishing his task with all the methods of a capable advertising agent. He had an appeal printed, in which he described most graphically the pitiful conditions prevailing in the diocese of Louisiana. He spread this pamphlet far and wide in his travels through France

<sup>15</sup> Theodore Roemer, *Ten Decades of Alms*.

and he collected alms as he moved from place to place. He did not overlook the meeting of the potentiaries at the Congress of Laibach in 1821, and is said to have obtained large sums from them. But at this time his adventurous career was slowly catching up with him, and he was eventually deposed by Propaganda itself. It seems that this was one of the principal reasons for Du Bourg's resignation. Inglesi was later found among the schismatics of Philadelphia. He died in 1825 at San Domingo ministering to the victims of the cholera. But before the bubble burst, he was at Lyons arranging for the inauguration of Du Bourg's proposed society.

There existed at this time in Lyons a mission-aid union that had been formed by Marie Pauline Jaricot.<sup>16</sup> This pious young lady had taken the private vow of virginity at the age of seventeen and endeavored to live worthy of all its implications by unusual sacrifices and mortifications. Inflamed with this spirit, she tried to impart it to others and thus gathered about her a group of working girls, to whom she gave the name of *Réparatrices du Sacre Cœur de Jésus-Christ*. Although they continued to live in their own homes, they came together at stated times for pious practices and prayers in common. At this same time Philéas Jaricot, Marie Pauline's brother, was preparing for the priesthood in one of the French seminaries. He had become enthusiastic about the foreign missions and was in continual touch with the director of the Seminary for the Foreign Missions, particularly after special indulgences were granted to those who cooperated in the work for the foreign missions. He imparted this enthusiasm to his sister and enkindled in her heart the desire to offer help.

Marie Pauline infused this same spirit into the hearts of her companions. While they spoke among themselves about the meritorious work of the missionaries and offered to help them with their prayers, they deplored the fact that as hard-working girls they were not in a position to give much financial help with the few

**Marie Pauline  
Jaricot**

**Mission  
Alms**

<sup>16</sup> David Lathoud, *Marie-Pauline Jaricot*.



pennies (literally *sous*) they could spare from their meager daily wages. One day quite suddenly—Marie Pauline said afterward that it was as if by inspiration—the young leader came to the realization that, though a few pennies would not mean much to the missions, such pennies gathered regularly would in time make up a large sum. She was then inspired to arrange her friends into groups of ten, one of whom would collect a penny every week from each member of the group. It would not be a heavy burden, even though it would mean some sacrifice. Ten such decades would become a century with a special leader. These groups of ten, or decades, and the weekly penny were the underlying idea of her mission-aid group. The rapidity with which this idea took hold of the popular fancy would point to divine inspiration. Within a short time substantial sums were being sent to the Seminary for Foreign Missions.

Inglesi weighed the possibilities of this union for his own purposes. He also contacted others in Lyons who were imbued with the desire of helping the missions. Then he arranged a meeting of all mission-minded persons at the *Hôtel de la Poste* on the feast of the Finding of the Holy Cross, May 3, 1822, for the purpose of uniting all of them in a society to help Bishop Du Bourg in his mission endeavors. The wealthier men at this gathering, particularly Benoît Coste, insisted that they were willing to join a society that had the general mission interests of the Church at heart, but that they were not interested in any kind of particularized movement. Victor Girodon, who represented the Jaricot group, explained the method that had been introduced by Marie Pauline, praised its efficacy, but expressed the opinion that an extension of scope did not seem feasible. Compromise was evidently necessary if one large society was to result from the deliberations. After much discussion it was effected. And thus was born the Society for the Propagation of the Faith.<sup>17</sup> It was organized as a universal mission-aid society, which did not exclude the missions

<sup>17</sup> Edward J. Hickey, *The Society for the Propagation of the Faith*.

in the Far East nor those in the United States, but included the whole mission field of the Church. The method employed was that of Marie Pauline Jaricot, the groups of ten and the weekly penny. Within a short time the organizers found their compromise justified. The alms collected by this united group far exceeded their fondest expectations and were sufficient for a multiplicity of purposes.

The headquarters of this strictly lay society were established at Lyons, and soon had branches of activity throughout southern France. Didier Petit began organizing the northern part of the country with like **Two Councils** success and established a second council in Paris. Both councils, the one at Lyons and the one at Paris, continued in existence throughout the years, each caring for its own affairs but reporting its activities to the other and conferring on matters of policy and their execution. Attempts to establish one central council, though promoted by the Sacred Congregation of Propaganda in Rome, were never realized. The Society for the Propagation of the Faith remained a double-council French society for one hundred years. During this period no amount of pressure could dislodge the lay directors from the stand that they who had founded the society must remain supreme in directing its activities, collecting funds, receiving exact reports from the bishops of the missions, and distributing the alms according to their own discretion.

Within a few years the Holy See granted generous indulgences to the members and permitted membership outside of France. One by one the other European countries established branches of the society. Gifts began to come from the United States in the early thirties, and a few branches were established, but the final enthusiastic reception was made in our country only toward the end of the nineteenth century. Enthusiasm was maintained by the publication of reports on mission activities, principally in the *Annales de la Propagation de la Foi*, which was also offered in the languages of the various countries where the society was established.

### Enthusiastic Reception

The enlarged number of beneficiaries did not bring about a diminution of the alms sent to each, for the number of donors had also been multiplied and continued to multiply. Bishop Du Bourg was not heard to complain that the alms for his diocese were too small on account of the universal intent of the society. At the first allocation in 1822, the sum of \$4,583 was equally distributed in three parcels, one part going to the dioceses of the French bishops Du Bourg and Flaget, the other to the Foreign Mission Seminary in Paris, the third to the Asiatic missions. Although the main part of the alms was always sent to the foreign missions, the United States remained an important beneficiary. It was not only to the bishops of French extraction that these alms were sent. Within the first decade of the society all the bishops of the existing dioceses in our country had become beneficiaries, and each new diocese was added as it was founded, being dropped only when it was thought able to supply its own needs. Up to 1922, when the Society was made more truly universal by having the headquarters transferred to Rome under the direct supervision of the Sacred Congregation of Propaganda, this French society had sent the very generous amount of more than \$6,000,000 to the dioceses of our country. But by this time the society was also firmly established in the United States, and we had returned almost \$11,000,000 to the headquarters of the society in France as our contribution to the mission effort of the Universal Church.

When Bishop Edward Fenwick of Cincinnati went to Europe in 1824, to report to the Holy See on the condition of his newly established diocese and to obtain an increase of personnel as well as more material help, he also stopped at the headquarters of the Society for the Propagation of the Faith. With him on this occasion was Father Frederick Rese, who had volunteered at Rome for service in the Bishop's diocese. He examined the constitution of the society from all angles and tried to learn how it accomplished its purpose. He was deeply impressed



with the efficiency of the society and began pondering on means to spread its usefulness.

The opportunity came to him in 1827, when he was sent to Europe on official business for his ordinary. He stopped in Vienna and discovered that mission interest was spreading throughout the Austrian Empire. He judged that this would be a fruitful source of help for his own diocese, but he also learned that the introduction of the French society into the Empire would be obstructed by political issues. Undaunted, he asked for and obtained an audience with the Emperor himself, to whom he expounded the needs of the Church north of the Ohio and suggested that a mission society in Austria could do much to alleviate the existing conditions. He also tried to show that such help to the Church in the United States would be an expression of the Catholic sentiments of the Emperor and would redound to the spiritual benefit of the Empire.

**Austrian  
Empire**

Emperor Francis I responded most generously to the appeal of Rese by seconding his suggestion that a special society on the lines of the French society and based on the experiences of Rese be established in Austria, for an extension of the French society into the Empire was out of the question. The new society was established December 8, 1828. The Emperor became its principal sponsor and insisted that it be called Leopoldinen-Stiftung<sup>18</sup> in memory of his favorite daughter, Leopoldine, who had recently died as empress of Brazil. The method of collecting the alms through groups of ten, the weekly penny (here *kreutzer*), and the daily mission prayer were taken directly from the constitution of the French society. But membership was confined strictly to the Austrian Empire; and the alms were to be distributed only for the needs of the Church in North America and without thought of national preference. It was thought best in the beginning to help only one diocese until it should be

**Leopoldinen-  
Stiftung**

<sup>18</sup> Theodore Roemer, *The Leopoldine Foundation and the Church in the United States (1829-1839)*; Benjamin J. Blied, *Austrian Aid to American Catholics (1830-1860)*; Johannes Thaurén, *Ein Gnadenstrom zur Neuen Welt und seine Quelle*.

firmly established and then to follow up with other dioceses where the need was greatest. This accounts for the first large donations that were sent to Cincinnati. But the call for help from other dioceses soon became so insistent that allocations were made to the bishops as they applied and as the funds of the society permitted. Later, when the German immigrants grew in number and they complained that the French society was not helping them sufficiently, greater attention was given to their pleas, but always through the intervention of their respective ordinary. At that time all three mission-aid societies <sup>19</sup> had agreed to submit their budgets to the examination of the others in order to avoid duplication.

Through all the years of this society, from the founding to the final collapse during the First World War, its directors sent more than \$700,000 to the Church in North America. They were also responsible for the coming of the Redemptorists and other priests to our country. In order to maintain interest, the society issued regular reports in its official publication, *Berichte der Leopoldinen-Stiftung im Kaiserthume Oesterreichs*. Practically all the early issues are composed of excerpts from letters sent by bishops and priests of the United States. When the early enthusiasm began to wane, such letters became less frequent and much of the news was supplied from translations of the reports contained in the French *Annales*. But even in these later years the *Berichte* contain many letters that are of great use to the Church historian of the United States.

While Father Rese was waiting for the final disposition of the society affairs in Austria, he went to neighboring Bavaria, then an independent country, to carry out also in this German kingdom what had been accomplished in the Empire. Here he found that he could do nothing without the consent of King Louis I, for all such matters were kept under strict surveillance by the government. The King himself was deeply interested in the mis-

<sup>19</sup> The third was the Ludwig-Missionsverein. An account of this society is given below.

sion projects of the Church, especially those in the Holy Land, and he was most generous with personal gifts, but he objected strenuously, as he put it, to having his subjects compelled by any kind of society to help foreign projects. All that Rese could obtain at the time was the permission to take up collections in the churches as free-will offerings of the faithful and to have the money transmitted to Bishop Fenwick. Through ten years the amount was not large.

In 1838, when Rese was in Europe to beg for his release from Detroit, he again approached King Louis, but now in his capacity as bishop, and he used all his powers of persuasion to convince the King that a mission society should be established in Bavaria. He pictured to him the generous support the Protestants were giving to spread their own ideas even in the mission countries and tried to show how harmful the effects of such propaganda would eventually become in international policies. He insinuated that, despite the King's prohibition, the French society was gaining a foothold in Bavaria, proving thereby that the people themselves desired such a charitable bond. He also stated that all this might work out to the detriment of Bavaria, for the French were not slow in mixing ecclesiastical ascendancy with political influence. For his own purposes, Rese had followed the right track and had aroused the anger of the King. Finding that the Bishop had spoken the truth about the infiltration of the French society into his kingdom, Louis decided that he must satisfy his people by giving them their own mission society under the control of his government rather than to have them drawn into French cooperation. On December 12, 1838, he approved the constitution of the new society, to which he gave his own name, calling it the Ludwig-Missionsverein.<sup>20</sup> The constitution, as submitted by Rese, was based on the rules of the French society, but membership was confined to Bavaria, and the alms were to be used solely for the missions of Asia and North America.

**Ludwig-  
Missions-  
verein**

<sup>20</sup> Theodore Roemer, *The Ludwig-Missionsverein and the Church in the United States*; Willibald Mathaer, *Der Ludwig-Missionsverein in der Zeit Koenig Ludwigs I von Bayern*.



When the society finally went into action, the members of the central council, who were appointed by the King and some of whom had supported the surreptitious introduction of the French society, were not at all disposed to make this a separate society. They complained to Louis that the people were not willing to join a society, as he had projected, which demanded no prayers and had no indulgences and thus remained a simple collecting association. On one point after the other Louis felt himself obliged to submit and finally even permitted a loose union with the Society for the Propagation of the Faith. But when he discovered in 1844 that his society had become to all intents a mere subsidiary of the French society and when complaints reached him that this society was neglecting the needs of the German Catholics in the United States, he decreed a complete separation and an entirely independent existence for the Ludwig-Missionsverein. The early reports had of necessity been mere translations taken from the French *Annales* as printed in Switzerland. Beginning in 1848 an autonomous edition was brought out by the Bavarian society under the title of *Annalen der Glaubensverbreitung*, which must not be confused with the German translations under the same name.

Although the King insisted after 1844 that in the distribution of alms preference must always be given to the needs of the German Catholics of the United States, he did not demand this to the exclusion of all other needs. Toward the end of his life the Ludwig-Missionsverein, like the Leopoldinen-Stiftung, again worked in conjunction with the Society for the Propagation of the Faith by exchanging notes on the respective budgets, but the Bavarian society continued to distribute its own alms. The amount sent to the United States between 1844 and 1917 reached a total of almost \$900,000. To this amount must be added many direct gifts of altar paintings, statues, vestments, and other church supplies, particularly during the time when Father Ferdinand Joseph Mueller was the business executive of the society. The Bavarian society also differed from the other

mission-aid societies inasmuch as its officers interested themselves in providing priests and sisters for our country, but always with the knowledge and the approbation of the respective ordinary. Thus they were directly responsible for the coming to this country of the Benedictine monks, the School Sisters of Notre Dame, and several German Benedictine, Dominican, and Ursuline communities of sisters. It was the interest of the society in a seminary project that brought the Benedictines to our country, and this interest gave renewed life to the work of the society itself.

The sum of almost \$8,000,000 sent to the United States by the three mission-aid societies was a most valuable contribution to the growth of the Church in our country. Without this help progress would not have been so rapid and much of it could now not be reported. And yet these cold figures, although large in themselves, must be interpreted in their full value to be of real significance to us. It will readily be understood that a million dollars during all those hundred years had a much greater purchasing value than the same amount has in our days. In this respect much could be learned from a careful perusal of the reports of all three societies. Then too, a little initial help for a building project often gave the impetus for more willing sacrifice on the part of those concerned so that buildings were started, and eventually completed, which would not have gone beyond the initial thought without the first donations. So many intangibles come into consideration that it is now practically impossible to gauge the full benefit that came to the Church in the United States from the three beneficent mission-aid societies of France, Austria, and Bavaria.

Begging for funds in Europe had indeed become feasible. After the first decade the bishops continued to turn their eyes to Europe for needed assistance, particularly when the large immigration got under way, and they were not disappointed. But the foundation for such help was laid in the early days of the twenties, when immigration had not yet become a formidable

**Significance**

**Continued  
Assistance**

problem, and the bishops were trying to consolidate their efforts in order to bring real Catholic life to our growing country.

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## CHAPTER XII

# *Bonds of Unity (1830-1840)*

**E**UROPE attempted to break the autocracy of the Metternich era in the revolutions of 1830. France led the way by substituting a bourgeois regime under Louis Philippe, so-called Orleanist Citizen King, for aristocratic absolutism. Some of the German states forced their rulers to give them constitutions. Belgium broke her bond with Holland. The Carbonari of the Italian countries tried to throw off the Austrian absolutist hegemony, but failed because too much of the agitation was underground. Poland failed to obtain independence because the movement was still hedged in by counter-claimants of authority. Great Britain escaped the cataclysm of that year by preparing economic reforms and by granting Catholic Emancipation in 1829, even though the latter move was not universally applauded. In all these countries the people were more closely united than before in the power of numbers, even though these numbers were decimated by the cholera epidemic that swept over Europe during the greater part of the thirties.

### **European Revolution**

In the United States the Jacksonian era also brought marked changes. Jackson's assumption of power was ostensibly a return of power to the people, as exemplified in the boisterous inauguration; in reality it was a mailed fist rule by the president. In him the liberal West had forced its own representative into the White House, and through him subdued the aristocrats of New England and the South by breaking up the National Bank and taking a firm stand against nullification. It was a time for un-

### **Jackson- ian Era**

precedented prosperity that freed the country from debt for the only time in her history. The railroads began to bind together more closely the various sections of the country, for they built their 40 miles of 1830 into more than 3,000 miles by the end of the decade. This prosperity and European unrest convinced the laborers of Europe that their future lay in the United States. Immigration did not yet become the tremendous wave of later years, but its impact was distinctly felt until our reckless expansion was brought to a temporary halt by the 1837 panic, when the whole country had to pause to take account of its real condition.

The Church in our country also felt the impact of these variegated movements and conditions and tried to establish a firmer hold and to create stronger bonds of unity by introducing the provincial councils of Baltimore, which brought the bishops and their advisers together from all parts of the country to deliberate on the needs of the time. The councils were started in 1829, were continued in 1833 and 1837, and were concluded, as far as the whole United States was concerned, in 1840, 1843, 1846, and 1849.<sup>1</sup> The councils of the thirties laid the foundations for subsequent legislation.

Owing to the opposition of some of the suffragan bishops,<sup>2</sup> the proposed council of 1812 was not held. The death of Egan and Carroll's gradual collapse postponed the convocation indefinitely. Neale's term of office was too short and too troubled for such a gathering. Archbishop Maréchal was definitely opposed to the convocation. He was firmly convinced that uniformity in the province could be maintained through the supervision of the archbishop. In general the suffragan bishops were satisfied with the situation and sought counsel with one another by correspondence when difficult situations arose. It was only when the Archbishop took no definite steps in proposing candidates

<sup>1</sup> Peter Guilday, *A History of the Councils of Baltimore*, pp. 81-153; *The National Pastorals of the American Hierarchy*, pp. 17-180.

<sup>2</sup> Guilday, *A History of the Councils of Baltimore*, pp. 82-85.

for vacant sees and Europeans were appointed to them, that some of the bishops became uneasy and slowly came to the conclusion that something very definite should be done in the matter.

Although Bishop England had come into his see by just such an appointment, he was the first to urge upon the Archbishop and the suffragans the need of provincial councils. He considered putting the power into the hands of an individual, an encroachment upon the rights of the ordinaries and their reduction to the level of mere vicars apostolic.

### **Movement toward Councils**

As time went on, he became more apprehensive, began citing the decrees of the Council of Trent in the matter, and made direct appeals to the Holy See. Maréchal, however, kept his conviction that England was a meddler who wanted to impose his ideas regarding democratic methods upon the other bishops. He feared that the movement would precipitate an open French-Irish strife. No amount of argumentation could prevail upon him to convoke a provincial council. Only in 1829, one year after Maréchal's death, his successor, the English-born James Whitfield who had labored in the archdiocese since 1817, yielded to pressure and convoked the First Provincial Council of Baltimore. With similar reluctance he called the second council in 1833. After his death the next year, he was succeeded by the American-born Samuel Eccleston, S.S., who called and presided over the council of 1837, and at intervals of three years the remaining provincial councils.

The purpose of these councils was to obtain uniformity of practice throughout the province. In general it was attained, even though there was much hidden controversy in the first two meetings. The bishops learned to know one another better through this personal contact than they could hope to do through correspondence, and their discussions of personal problems made each one seem closer to the other. This brought about greater unanimity of action and more interest in the affairs of the whole Church in the United States.

### **General Results**



Bishop England insisted that an important reason for these councils was the possibility of having all the bishops express their views on the creation of new dioceses and the appointment of bishops to vacancies, instead of leaving this to the discretion of the archbishop. Upon a petition to this effect, Propaganda decided in 1834 that the bishops must not be excluded from consultation in such matters. If they were assembled soon after a vacancy occurred, they were to make their suggestions as a body. At other times the proposal was to come from the bishops most concerned, but the others must also express their opinion. In general, particularly in this decade, the Sacred Congregation followed this method of procedure.

Although the bishops assembled in council had varying ideas regarding the erection of new dioceses, they were instrumental in having five sees constituted within the thirties. The first was Detroit,<sup>3</sup> which was erected as a diocese in 1833 and comprised what the official document called Michigan and Northwest. This meant Michigan Territory, including the Upper Peninsula, present Wisconsin, Minnesota, Iowa, and the Dakotas up to the Missouri River. There had been question of erecting this diocese already in 1821, but at that time it was put merely under the administrative care of Bishop Fenwick of Cincinnati, apparently because no suitable candidate for the bishopric was available. The whole district of Michigan Territory had been built up by the indefatigable labors of Father Gabriel Richard, who was interested not only in Church affairs but also in the civic welfare to such an extent that he was at one time the representative of the territory in Congress and was one of the founders of the University of Michigan.

A brief erecting the diocese of Detroit had been executed in Rome as early as 1827, and Father Richard was then appointed its ordinary.<sup>4</sup> Somehow the brief did not leave Rome,

<sup>3</sup> Donald Shearer, *Pontificia Americana*, pp. 177-81. For the ordinaries of the dioceses mentioned in the chapter, see the Appendix.

<sup>4</sup> Shearer, *op. cit.*, pp. 148-50.

probably because Richard, like Gallitzin, resolutely refused the appointment. With the final erection in 1833 came the appointment of Frederick Rese as the ordinary at the same time that John B. Purcell succeeded Fenwick in Cincinnati. Rese was an energetic worker, too energetic for his own good. At the third provincial council he asked the assembled bishops to petition Propaganda for the acceptance of his resignation. Even his own appearance in Rome did not bring about the desired results. Still the ordinary, he remained in Europe until his death in 1871. Bishop Peter Lefebvre was merely a coadjutor and the administrator of the diocese until his own death in 1869.

In 1834, after much discussion about its feasibility, Flaget obtained the realization of his plan to be entirely rid of his administrative districts, when the diocese of Vincennes<sup>5</sup> was created. The new diocese embraced all of Indiana (a State since 1816) and the eastern part of Illinois (a State since 1818); the western part of Illinois was attached to the diocese of St. Louis at the request of both Flaget and Rosati. Bishop Simon Bruté<sup>6</sup> the first ordinary of Vincennes, found the ecclesiastical organization of his diocese in need of much fostering care. He laid new foundations by obtaining a group of priests and clerics from Europe, mostly from Brittany in France. But the strenuous life of the episcopate was too heavy a burden for the physical strength of the zealous bishop, and he succumbed to it in 1839. His successor, Bishop Hailandière, resigned after being the ordinary of the diocese for twelve years.

The creation of the three new dioceses of Nashville, Natchez, and Dubuque in 1837 was obtained from Propaganda through the petition of the bishops assembled in provincial council. They felt constrained to add to their petition the explanation that "experience shows that in these new regions, when episcopal sees are founded from the beginning of the new settlements themselves,

**Vincennes**

**Three  
Dioceses**

<sup>5</sup> Indianapolis since 1898. *Ibid.*, pp. 183-85.

<sup>6</sup> Sister M. Salesia Godecker, *Simon Bruté de Remur, First Bishop of Vincennes*.

it is much easier and safer to build churches, and religion can be spread in every way, due to the few obstacles placed in the way by sectaries and also because one can procure at a reasonable price ground and estates for the erection and support of churches, colleges and seminaries.” <sup>7</sup>

In the case of Nashville and Natchez the optimism of the bishops was sorely tried. When Bishop Richard Miles, O.P.,<sup>8</sup> took possession of the former see, which comprised the state of Tennessee,<sup>9</sup> he found only three hundred scattered Catholics. He also encountered much opposition from the bigotry that infested the State. Up to the present it has remained the only diocese in the State. In the diocese of Natchez,<sup>10</sup> which embraced the state of Mississippi and which had been a vicariate apostolic since the days of Du Bourg, Bishop John Chance, S.S., had no church he could call his own and he found no priest. His attempts to regain the property that had belonged to the Church under the Spanish regime proved futile on account of the opposition of our own government. It was a discouraging state of affairs, and as late as 1848 the diocese had no more than five priests and six churches. Even at the present Natchez is the only diocese in the state of Mississippi.

The case with Dubuque <sup>11</sup> was quite different, for its territory lay within the path of westward expansion. As first created, the diocese comprised the entire district between the Mississippi and Missouri rivers north of the state of Missouri as far as the Canadian border. It was organized as a territory only the year after the creation of the diocese. Upon his arrival as the first ordinary, the saintly Bishop Matthias Loras <sup>12</sup> discovered that his whole diocese had three churches, the one in Dubuque

<sup>7</sup> Shearer, *op. cit.*, p. 196.

<sup>8</sup> Victor F. O'Daniel, *Father of the Church in Tennessee, Richard Pius Miles, O.P.*

<sup>9</sup> Shearer, *op. cit.*, pp. 200 f.

<sup>10</sup> *Ibid.*, pp. 196-98.

<sup>11</sup> *Ibid.*, pp. 198 f.

<sup>12</sup> M. M. Hoffmann, *The Church Founders of the Northwest.*



only partly completed, and one solitary missionary, Father Samuel Mazzuchelli, O.P.<sup>13</sup> For want of a better arrangement, the bishop was also asked to care for the Catholics in Wisconsin and northern Illinois, even though they did not belong to his diocese. At the death of Loras in 1858, when the diocese had been limited to the confines of the present state of Iowa (a State in 1846), it had forty-eight priests, sixty churches, and a Catholic population of 54,000.

In order that the newly formed parishes and the missions among the Indians might be cared for adequately, the bishops had to go out in search of many more priests.

Some of them turned to Europe, others put greater reliance upon their own seminaries;

### Need of Priests

all of them showed great confidence in the religious communities already established in their dioceses or called by them from Europe.

In the early thirties the Redemptorists<sup>14</sup> came to the diocese of Cincinnati. They were determined to establish themselves as a community and they hoped that the Leopoldinen-Stiftung in Vienna would support the undertaking, for this society had induced them to come to this country. The matter of supporting themselves, however, soon compelled them to take charge of individual parishes in more settled districts instead of establishing themselves at Green Bay among the Indians and frontier settlers. Gradually they drifted into German parishes, which became for them centers for the apostolate among the Catholic Germans. That is how they became apostles of the Germans, rather than of the Indians, and they did much to keep the German immigrants attached to the Church. They are now a very active community of about a thousand members in two provinces within the United States.

At the end of the thirties an attempt was also made to have

<sup>13</sup> Edouard de Mazzuchelli, *Memoirs Historical and Edifying of a Missionary Apostolic*.

<sup>14</sup> John F. Byrne, *The Redemptorist Centenaries, 1732-1932*.

the Fathers of Mercy establish themselves in our country through Bishop Forbin-Janson, one of the founders of the congregation, who was then moving about in the country for the benefit of the Church but is particularly known as the founder of the Society of the Holy Childhood. Their first more important attempt at Spring Hill College in Alabama was conceived on too grand a style to be permanently successful. Eventually they took charge of individual parishes and have continued this work to the present.

Within this period many of the bishops also put great reliance on their own seminaries <sup>15</sup> for candidates to the priesthood in their own dioceses. In their pastoral letter of 1829 to the laity they admonished the faithful as follows:

During the whole period of our pastoral charge we have felt the utmost want of a sufficient ministry; from every quarter our children call to us for the bread of life, and we have not a sufficient number of those to whom we could entrust its breaking; already the fields are white for the harvest, and we have not a proper supply of labourers, the vintage has ripened, and its clusters are decaying. . . . With you it rests to support us; by furnishing means for educating proper candidates under our own direction, that we may secure the benefits of religion to you and to your descendants.<sup>16</sup>

Again in the pastoral letter of 1833 they pleaded: "Aid us in your respective Dioceses to raise up and perpetuate an efficient body of clergy sufficient for the wants of our churches." <sup>17</sup> And in 1837 they continued:

In these United States, our fellow-citizens of various religious denominations, have numerous, large and well endowed theological schools, to which their yearly contributions are very considerable. Hitherto you have done little or nothing to aid our seminaries. Many of us have received for this purpose, moderate aid from the piety of our fellow catholics in France, in Austria, and in one or two instances from Ireland.

<sup>15</sup> Lloyd P. McDonald, *The Seminary Movement in the United States. Projects, Foundations, and Early Developments.*

<sup>16</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 23.

<sup>17</sup> *Ibid.*, p. 75.

The Holy See has also generously admitted some of our youths into the Urban College of the Propaganda in Rome, where they gratuitously receive their education and have their wants supplied. We strenuously exhort you to do your duty, by contributing to raise up a national clergy; exert yourselves to provide that your own sons should minister at your altars. In your several Dioceses you can co-operate, each of you with his proper prelate, for this most important object.<sup>18</sup>

By 1840 the bishops seemed to see some light in this matter of vocations when they wrote: "We rejoice to find that since our last council much has been done to secure this object,—America must gradually become independent of foreign churches for the perpetuation of her priesthood."<sup>19</sup> Toward the end of the thirties the whole United States had eleven seminaries with 148 clerical students.<sup>20</sup> The number of seminaries would indicate a thorough interest of the bishops in the sixteen dioceses then existing, some of which were only beginning; but the number of seminarians does not show too great an interest on the part of young men to offer their lives for the strenuous ministry of the altar.

Nor could very much be offered to the students in the matter of housing and training. Frequently the bishop's own residence was also the seminary, and in some instances the bishop was practically the only teacher when he was at home. Like Carroll in the early days, some of the bishops were constrained to use the teaching abilities of the seminarians in the attached or near-by colleges. Although this practice helped to reduce the expenses of the schools, it was not beneficial to the colleges nor to the seminaries, and it was abandoned as soon as possible. Bishop England strenuously promoted the idea of a central provincial seminary, but the project found little response when it became known that his plans of establishment gravitated to Ireland. Like the Maryland seminaries, the others could eventually also enjoy the benefit of specially trained faculties. And thus

### Vocations

### Seminary Conditions

<sup>18</sup> *Ibid.*, p. 113.

<sup>19</sup> *Ibid.*, p. 136.

<sup>20</sup> Guilday, *The Life and Times of John England*, II, 403.



a native clergy was slowly coming into existence at the end of those early days of foundation in the thirties.

At the end of the thirties there were about 482 priests in the United States serving the 663,000 Catholics. Since the preparation for the priesthood had not been uniform,

**Ceremonial** each inclined to follow his own bent in ceremonial matters. The bishops were, however, determined to obtain some degree of uniformity by legislation. Bishop Rosati of St. Louis and Bishop Fenwick of Boston, representing the European and the American views on the matter respectively, were intrusted with the task of proposing a uniform method of procedure in the administration of the sacraments and the various liturgical functions. After some years they presented the *Ceremonial*,<sup>21</sup> which received the approval of the Holy See and was then painstakingly introduced into our dioceses. For the same purpose of uniformity, the Douay-Rheims version of the Bible was made the official text to be used in the United States and its reading was warmly recommended to the faithful. Insistence was also put on the use of Latin in the administration of the sacraments, but permission was granted to repeat some prayers in the vernacular if an approved version was used. Holy Mass was no longer to be offered in any but dedicated churches and approved stations, unless the ordinary in particular cases permitted the celebration in some other location. Weddings were not to be solemnized in private homes, nor was baptism to be conferred in such places without the permission of the ordinary. Much attention was given to the prevention of mixed marriages. And an attempt was made to regulate or introduce the liturgical chant in the parishes.

Attention was also given in the councils to the reform of clerical life. Since the pioneer days were vanishing in many parts of the country, the bishops felt that the priests should also abandon some of the pioneer customs that had been introduced by force of circumstances but that tended to weaken the ecclesiasti-

**Clerical  
Life**

<sup>21</sup> *Idem, A History of the Councils of Baltimore*, pp. 92, 115, 117.

cal sense of the clergy. Therefore they directed a special pastoral letter to the priests after the first provincial council,<sup>22</sup> and exhorted them to conform themselves to the general practices of the Church. They issued regulations concerning the wearing of clerical garb. They abolished the practice of having co-pastors for the present usage of having one responsible pastor and one or more assistants. They commanded the pastors to keep residence within the limits of their parishes. They decided that they would no longer make it a general practice to issue faculties indiscriminately to priests of neighboring dioceses. And in order that the priests might give their services more freely, they admonished the faithful that it was their duty to supply the material needs of the priests without, however, interfering in spiritual matters.

The bishops also made an earnest effort to extend the influence of the Church's teaching beyond the walls of the churches and to strengthen the sense of solidarity among the faithful by the publication of Catholic newspapers. After the first provincial council they told their flock: "If you look around and see how many such [newspapers] are maintained, for their own purposes, by our separated brethren, it will indeed be a matter of reproach should we not uphold at least a few of our own."<sup>23</sup>

**Catholic  
Press**

After the second council they wrote: "Sustain, as far as your means will permit, those publications, whether periodical or otherwise, which are calculated to explain our doctrines, to protect our feelings, and to increase our devotion. We rejoice to find that their number is rapidly increasing, and we trust to your zeal, your piety and liberality, to encourage their publishers by your patronage, and to profit yourselves by their perusal."<sup>24</sup> They continued after the third council: "We would impress upon you the necessity of exertion on your parts, to have them better sustained and their circulation extended as widely as possible."<sup>25</sup>

<sup>22</sup> *Idem*, *The National Pastorals of the American Hierarchy*, pp. 39-59.

<sup>23</sup> *Ibid.*, p. 28.

<sup>24</sup> *Ibid.*, p. 68.

<sup>25</sup> *Ibid.*, pp. 114 f.

Even though the bishops did not insist on the importance of the Catholic press until the decade of the thirties, Catholic papers in the strict sense of the word began to appear in our country during the early twenties. Newspapers generally Catholic in tone had indeed been published before that time, but their principal reason for existence was rather political and secular than religious. The first distinctly Catholic paper to appear was the *United States Catholic Miscellany*.<sup>26</sup> It was founded in 1822 by Bishop John England, who was ably assisted in the publication during the early years by his sister Joanna. Having had previous experience in this field while still in Ireland, he knew how to attack the problem of publication and was able to set his paper on equal terms with publications in the secular field. But the paper never became a paying enterprise, had to suspend publication several times for the want of funds, and, although agents in thirty-one cities tried to promote a national circulation, it never gained the popularity the publisher had the right to expect. Yet it did much to counteract the erroneous ideas that were being circulated against the Church and to strengthen the faith of the Catholics who received it. The failure may be ascribed partly to its belligerent tone and to the opposition the Bishop himself created among the other ordinaries. The paper was continued through the life of England and up to the Civil War, when the unhappy situation in South Carolina brought about its end.

Many other Catholic newspapers made their appearance before the end of this period, but few continued in existence for any notable length of time. In Boston, Bishop Fenwick urged such a publication in 1829, but unfortunately he emblazoned on its masthead the provocative title of *The Jesuit or Catholic Sentinel*.<sup>27</sup> Within a few years the name and the publishing company were changed several times. After these initial failures, the Bishop

<sup>26</sup> Paul J. Foik, *Pioneer Catholic Journalism*, pp. 75-93; Apollinaris W. Baumgartner, *Catholic Journalism*, pp. 6-11.

<sup>27</sup> Foik, *op. cit.*, pp. 100-119, 169-80.



approved the founding of the *Boston Pilot*, which is still successfully published as *The Pilot*.

Bishop Edward Fenwick founded *The Telegraph* <sup>28</sup> in 1831 at Cincinnati as the first distinctly diocesan organ in the United States, after he had obtained a printing press in Europe. It performed an important task in **In Cincinnati** Catholic journalism for the Middle West, and was able to weather the many storms that assailed it throughout the years into our own days. Under the patronage of Fenwick's successor, Bishop Purcell, the *Wahrheitsfreund* <sup>29</sup> was founded in 1837 by Father John M. Henni for the benefit of the German Catholics who were gathering in Ohio in ever-increasing numbers. For many years it was the outlet for Catholic opinion to the many Catholics of this nationality throughout the old Northwest Territory.

Beginning in the early days, schools were established to furnish religious instruction together with secular knowledge.<sup>30</sup> In each of their pastorals the bishops exhorted their flocks concerning the importance of such instruction. They realized, however, that existing conditions did not warrant a command that all Catholic children be obliged to attend Catholic schools, for sufficient progress had not yet been made in supplying sufficient schools and teachers. Yet they ordered the establishment of Catholic schools wherever possible. By the end of the thirties we find fifteen colleges listed for young men; for young women, twenty-seven religious institutions and thirty-eight academies. The number of elementary schools cannot be listed with any degree of certainty, but we know that a decided movement was on foot, particularly west of the Alleghenies, to provide parishes with their own schools.

### Catholic Schools

In some of these schools no more than the lower grades were taught, in others there was a combination of elementary and higher studies. In some places the pastor was the only in-

<sup>28</sup> *Ibid.*, pp. 159-68.

<sup>29</sup> *Ibid.*, pp. 181-87.

<sup>30</sup> Burns-Kohlbrener, *A History of Catholic Education in the United States*, pp. 18-96.

structor, in others lay persons were employed, but generally an effort was made to obtain the service of sisters. Compared with present-day standards, these schools did not rank high in the mode of instruction, but they compared favorably with the other schools of the time, for it must be remembered that Mann and Barnard began to introduce the system that now prevails only in these thirties. It must also be remembered that those early schools provided the education necessary for the times, even though they were not encumbered with many of the frills that weigh down our modern education. The Catholic children became well founded in the fundamentals of a general education and, above all, they learned to know and love their Church. Since the available texts were often hostile to the Church, the bishops tried even in those early days to arrange for the publication of textbooks with a Catholic tone.

All these efforts would have been more or less in vain if the sisterhoods had not offered their service for the schools. They also extended their labor of love to orphan-ages, hospitals, and homes of various kind for the needy. In times of special stress, as in the cholera epidemic that swept over to us from Europe in 1832 and infested most of our large cities in a violent form, the sisters sacrificed themselves in great numbers for the service of the sick and many gave their lives in this service. It is not surprising, then, to hear the bishops speak of them in the pastoral letter of 1837 as "those pious and meritorious sisterhoods, which in addition to the culture of the youthful mind, gather up the little orphan whom Heaven has deprived of its mother's care, who attend the couch of sickness to moisten the burning lip, to assuage the anguish of pain, to whisper consolation to the raving spirit and to point to the true source of the sinner's hope, when in the dimness of his eye he begins to be sensible of the darkness of the grave." <sup>31</sup>

Although the sisters already established in this country were intent on extending their labors to all places that needed them,

<sup>31</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 116.

their numbers were not adequate for the many demands made on their good will. They were, therefore, most happy to receive help from Europe. Within this decade France sent two sisterhoods. The first of these, the Carmelite Sisters Congregation of Our Lady of Mount Carmel,<sup>32</sup> came to New Orleans in 1833, even though they had been organized as a Carmelite Third Order sisterhood only five years earlier, and took charge of the many orphans left in the wake of the cholera epidemic.

The Sisters of St. Joseph<sup>33</sup> came in 1833, at the request of Bishop Rosati, to instruct deaf-mutes in St. Louis. Soon they established a motherhouse at Carondelet and separated from the French community to become an independent sisterhood. They began to engage in all sorts of educational and charitable endeavors. Other motherhouses were established throughout the land. Some of these were united under a general superior at Carondelet in 1860. They now number more than 3,000 professed sisters. There are still about 20 independent motherhouses with more than 10,000 professed sisters. Thus these Sisters of St. Joseph are one of the largest religious communities in the United States.

In 1831 five young ladies of Dublin, Ireland, banded together for the purpose of devoting their lives to the education of youth. Eager for even greater sacrifices than those encountered in their home country, they departed for Philadelphia in 1833, and there established themselves as the Sisters of Charity of the Blessed Virgin Mary.<sup>34</sup> Ten years later, at the request of Bishop Loras, they moved their whole establishment to his diocese and eventually founded a motherhouse in Dubuque. This community now counts 2,000 professed sisters.

<sup>32</sup> Elinor Tong Dehey, *Religious Orders of Women in the United States*, pp. 190-99.

<sup>33</sup> *Ibid.*, pp. 200-47.

<sup>34</sup> *Ibid.*, pp. 185-89.



It was probably natural that such growth of the Church in various parts of the country should attract the attention of the bigots.<sup>35</sup> While there had been bigoted attacks upon the Church at various earlier times and they had been subtly increased during the decade of the twenties, they exceeded all bounds of decency in the thirties. Not being fully organized, they were less dangerous than those of the later fifties, and by their very brutality gradually repelled the better-minded citizens. They were at first launched by Protestant papers with vile attacks on everything a Catholic holds sacred. Attempts were made by leading Catholics to quench the fires in public debates, such as those between Hughes and Breckenridge, Powers and Brownlee, Purcell and Campbell, England and Fuller, but little was accomplished. The fires got out of control when they were spread among the common people who were not competent to judge their viciousness. The consequence was the burning of churches in New York in 1831 and in Burlington in 1838. But the most flagrant act was the burning of the Ursuline convent in 1834 at Charlestown, Massachusetts.

After the provincial council of 1837, the bishops devoted a large part of their pastoral letter to this matter. They said in part:

The best refutation which we can oppose to the slanders with which we are assailed will be the exhibition of the christian virtues in our conduct. . . .

### Charlestown

It may not however be amiss for us here to record some instances of the misrepresentation and persecution which have called forth these remarks.—We shall select but two out of many.—The first is the destruction of the Ursuline Convent on Mount Benedict, near Boston, on the night of the 11th of August, 1834. The ruins of this establishment yet blacken the vicinity of Bunker's Hill, and cast a dark shade upon the soil of Massachusetts. You need not our recital of the dastardly assault, the extensive robbery, the deliberate arson, the wanton insolence, the cold cruelty and the horrid sacrilege of that awful night.

We shall quote the words of one of the few members of the legislature

<sup>35</sup> Ray Allen Billington, *The Protestant Crusade, 1800-1860*, pp. 1-141.

of that State, who exhibited themselves an honorable exception to the body in which they were found. This gentleman told them on their floor: "You may go from Maine to the Gulph of Mexico, and you cannot find an act similar to this—the destruction of an institution for instruction, inhabited by females, mostly children; religion was trampled upon; the Bible was destroyed; the tomb was broken open; the ashes of the dead were insulted; the females were driven from their beds at midnight, half naked; whilst the mob was exulting, shouting, dancing and triumphing amongst the warm ashes of the ruin which they had made, amidst a community, the most enlightened in the United States; ten thousand persons were looking on, and not one warm arm was raised to protect those females and their property. If, sir, the stain of blood is not upon the land, the stain of cruelty is there."<sup>36</sup>

The bishops go on to tell about the fruitless efforts of Bishop Fenwick to have reparation made for the outrage, and they express their indignation at the low attacks that preceded and followed this outrage, particularly in the shameless stories by Rebecca Reed and Maria Monk. Fortunately the immediate result of the Charlestown outrage was the remorse of the better population and at least a temporary relief from a repetition. The better-minded, even though they hated the Church, clearly understood that mob rule could not be reconciled with true democracy.

#### Results

While the bishops were thus busily engaged in building up their own dioceses and warding off the attacks of their enemies, they were also interesting themselves in the mission aspect of the Church. The second provincial council petitioned the Holy See to place the Liberian mission in Africa and the Indian missions of the West in official charge of the Jesuits. Although the Society could not at that time take the Liberian charge, two secular priests offered their services. They were, however, soon compelled to abandon the mission for reasons of health, giving it over to European religious. Since the Jesuits had come to Missouri for the express purpose of working among the Indians, they undertook this as an official charge and eventually ex-

#### Missions

<sup>36</sup> Guilday, *The National Pastoral Pastorals of the American Hierarchy*, pp. 87 f.

tended the missions to the Rocky Mountains, the special field of the famous Father De Smet.<sup>37</sup>

During this period the Holy See also employed two of our bishops in diplomatic service. When the conditions in Haiti became unbearable, Bishop England was sent there as apostolic delegate to disentangle the troubled affairs.<sup>38</sup> He put much effort into his mission, even though it demanded a long absence from his own diocese that needed his care, but in the end he could report no gratifying results. Later Bishop Rosati was sent on the same mission.<sup>39</sup> Although he completed it to the satisfaction of the Holy See, the results were soon nullified by new revolutionary movements on the island. Yet these two missions demonstrated the confidence the Holy See was placing in our hierarchy.

During the eighteen thirties the bishops were particularly active in promoting unity for the Church that had been slowly building since 1784. Bonds of unity were achieved to a gratifying extent by the provincial councils, and the Church in the United States was well on the way to becoming a firm establishment. The Catholic population had grown to 663,000 in a general population of about fourteen million. But at this very time, when a homogeneity of interests seemed fixed, a new factor was beginning to set problems that demanded all the ingenuity of the bishops for an equitable solution without affecting the unity that had been achieved. Yet they had laid solid foundations that would eventually uphold the Church in her struggle to retain the immigrants in the faith and to make them good citizens of the United States.

#### References

John Gilmary Shea, *The Catholic Church in the United States*, III, 395-705; Peter Guilday, *The Life and Times of John England*, II, 1-

<sup>37</sup> Gilbert J. Garraghan, *Chapters in Frontier History*, pp. 136-74; *The Jesuits of the Middle United States*, I, 170-94, 376-446; II, 175-699; III, 1-110.

<sup>38</sup> Guilday, *The Life and Times of John England*, II, 270-313.

<sup>39</sup> Frederick J. Easterly, *The Life of Rt. Rev. Joseph Rosati, C.M.*, pp. 155-74.



501; Donald Shearer, *Pontificia Americana*, pp. 165-205; Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 119-25; Theodore Roemer, *Ten Decades of Alms*, pp. 81-99.

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### PART III

## THE PERIOD OF ASSIMILATION (1840-1900)

The year 1840 saw the Church in the United States firmly established and well integrated, so that the bishops could expect an orderly development. But the immigrants who began to come in great swarms seemed to overwhelm the older population, new territorial acquisitions brought a different type of people, and bigotry raised its ugly head as a menace to all new arrivals. Serious new problems therefore confronted the bishops in this Period of Assimilation.

The decade of the forties brought new alignments on account of the additions to our territory and immigrational growth. The next decade set up barriers of bigotry against all immigrants, but particularly against Catholics. The sixties found the country, and consequently also the members of the Church, in the throes of civil strife and its aftereffects. Even though the Kulturkampf in the seventies was Bismarck's offspring in Germany, its echoes were heard in our own country. The clash among the immigrants on the question of parochial school attendance and support brought this matter into prominence during the eighties. And the century closed with a spirit of nationalism that came dangerously close to schism but was fortunately turned into a better understanding of patriotism by the great Leo XIII. By this time assimilation had quite generally been accomplished, and the Church in the United States had reached maturity.





## CHAPTER XIII

# *New Alignments (1840-1850)*

THE Roaring Forties brought to our shores, as observers declared, the Irish invasion and the Teutonic tide, and upset many of the calculations of the bishops for a quiet development of the Church. Europe was in one of her upheavals that pushed many of her inhabitants across the ocean. Some of them came to us in order to escape the continual unrest; some, because they had to flee from the consequences of their participation in revolts; others came to find a refuge in the land of liberty and opportunity.

### European Emigration

France had given the impetus for the 1830 revolutions through her own July Revolution. The outcome was a citizen-king, Louis Philippe, who had little sympathy for Catholics and impelled some of them to seek religious freedom in the United States.

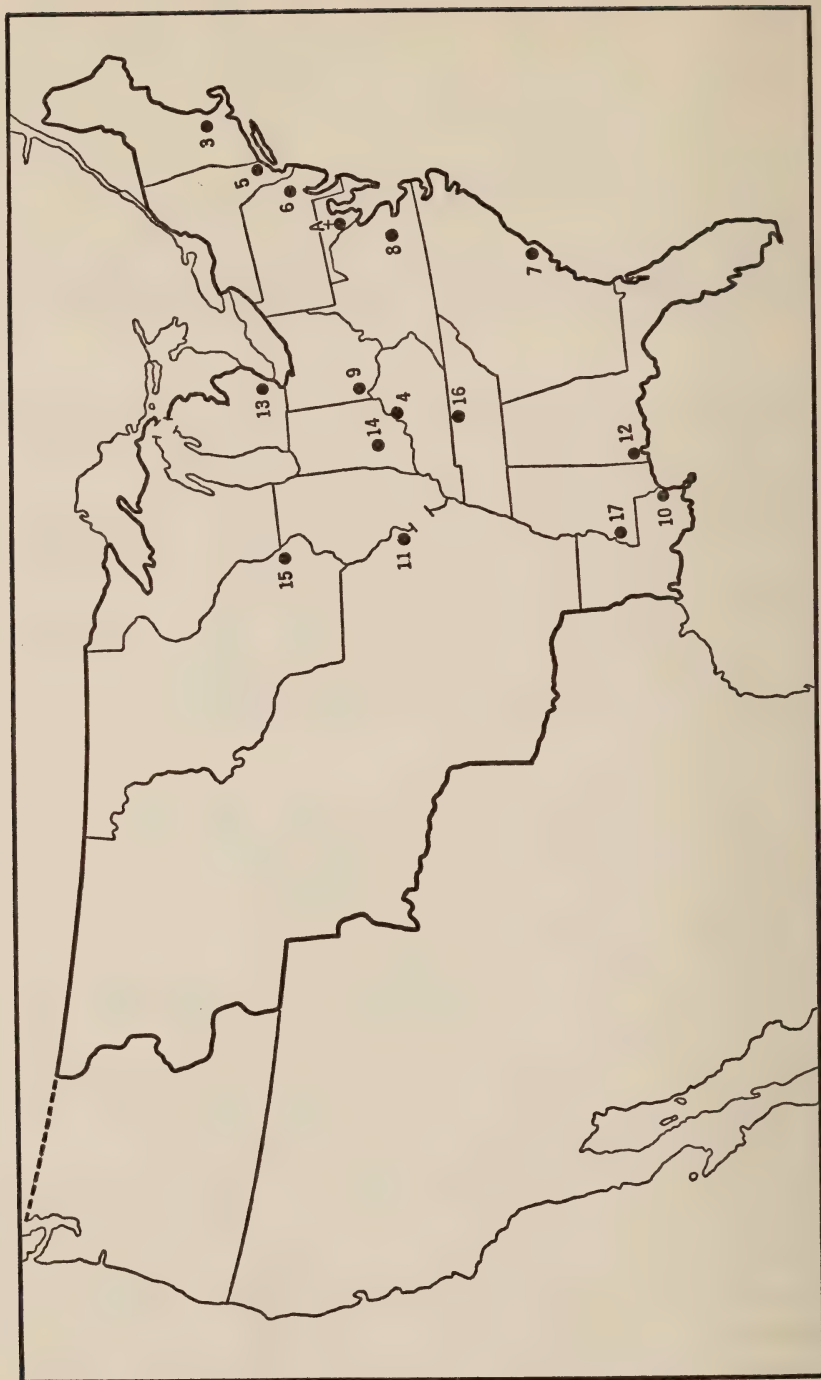
### France

Louis Blanc and his *Labor Organization* paved the way for the socialistic revolution of 1848 and the presidency of Louis Napoleon. The *Communist Manifesto* of Karl Marx in 1848 gave strength to the labor movement. But there were those who feared this trend and left the troubled country.

The autocracy of Metternich during this decade, and even the milder enforcement after his flight in 1848, did not permit many subjects of the Austrian Empire to leave the country. The other German countries were absorbing many of Marx's ideas and were heading for democratization and nationalization, thereby causing an unrest that worried those with a good will and brought many of them to our country. When the revolts of 1848

### Austria and Germany

1840



For an explanation of the lettering and numbering, see Appendix III, pp. 413 f.



failed, or their failure was foreseen, many of the radical "forty-eighters" sought safety on our shores from the avenging hands of the restored monarchs.

In England the Chartist fiasco of 1848 impelled many freedom-seeking people to escape suppression, particularly when the cholera epidemic scared them into fleeing for their lives. The Irish were beginning to give up hope for just treatment by England and came to our shores in very great numbers. The famine years, which lasted from 1845 until almost 1850, augmented the number of these exiles from their home country to such an extent that they were said to have come in floods.

**England and  
Ireland**

The United States beckoned to all of them with a welcoming hand, for the panic of 1837 had been but a respite in the forward lunging toward prosperity and expansion. New regions, being acquired in the West, promised land and work to all who were willing. In its exuberance our country could meanwhile afford herself the luxury of internal struggles between the Democrats and the Whigs. The telegraph began to provide quicker communication facilities, the sewing machine enriched the manufacturers. And at the end of the decade the discovery of gold in California opened the flood gates of adventure and wealth to the eager "forty-niners." The melting pot was fully set for the boiling.

**The Roaring  
Forties**

The Church in the United States was placed in the midst of this seething mass, apparently condemning the integration achieved in the previous period to total disintegration. So much new territory was acquired by the country during this decade that it almost seemed an impossibility to have the Church assimilate the various peoples. Yet most of the new territory was a mission district that could yield to slow development. When Texas joined the Union in 1845, the whole territory of this acquisition had been a vicariate apostolic since 1841, and the Most Rev. John M. Odin, C.M., was the vicar apostolic.<sup>1</sup> As early

**Texas**

<sup>1</sup> Ralph Bayard, *Lone-Star Vanguard*.

as 1838, when the independence from Mexico was assured, Bishop Blanc of New Orleans felt in duty bound to investigate the religious conditions in this new country adjacent to his diocese, and for this mission he chose Father John Timon, C.M.

While traversing the country, Timon found that practically all the old Spanish missions had been closed, and the country had been given over to roaming Indians until the whites came down from the States. The Catholics among them—and all were supposed to be Catholics according to the original contract with Mexico—found very little religious consolation on account of the almost total want of churches and priests. Accordingly the country was made a prefecture apostolic so that at least one priest would bear the responsibility for the spiritual development of the country. Since the rulers of Texas took a personal interest in the matter, the prefecture was turned into a vicariate apostolic in 1841, giving greater prestige to the ecclesiastical superior. And this vicariate became the diocese of Galveston <sup>2</sup> in 1847, with Bishop Odin continuing as the first ordinary.

The New Mexico area that was acquired from Mexico in 1848, at the Peace of Guadalupe Hidalgo, was better provided with priests for the approximately 26,000 Catholics who remained in the country after the cession, but few of these priests were imbued with a missionary spirit. One of the Mexican bishops continued to claim the jurisdiction over the district until the Holy See made other provisions in the next decade. California, acquired in the same year, had its own diocese together with Lower California. It was foreseen that this situation could not continue, for the Mexican government would surely not tolerate a bishop of the United States to officiate in the Mexican part; and the United States would object to having a Mexican bishop or the diocese a suffragan see to Mexico City, as it then

<sup>2</sup> Donald Shearer, *Pontificia Americana*, pp. 214-16; cf. p. 334. For the ordinaries of the dioceses mentioned in this chapter, see the Appendix.

was. To add to the difficulties, the first ordinary, Bishop Francisco Garcia Diego y Moreno, O.F.M., who had been consecrated in 1840, died at Santa Barbara Mission in 1846, and no successor had yet been appointed when California was taken over by the United States. Although the Catholics of the diocese appealed to the archbishop of Baltimore for an ordinary, new arrangements were made only in the next decade.

The definition of our northern boundaries needs explanation. From the Atlantic to the northwest corner of the Lake of the Woods and thence due west to the Mississippi the boundary was settled in the treaty of 1783, except that the dispute concerning the Maine boundary was brought to an end only in 1842 by the Webster-Ashburton Treaty. In 1818 we agreed with Great Britain that the boundary between Canada and the territory we had acquired through the Louisiana purchase should be the forty-ninth parallel from the Lake of the Woods to the Rockies. This left the so-called Oregon territory in dispute, but joint occupation was agreed upon until a definite settlement would be made. In 1819, at the purchase of Florida, Spain relinquished to us all her claims north of the forty-second parallel, which is the northern boundary of California; in 1824 Russia ceded to us her claims south of fifty-four forty, which is the southern boundary of Alaska. Meanwhile our expansionists brought settlers to the Oregon territory with the demand of full annexation in the 1844 campaign cry of "fifty-four forty or fight." Great Britain was coerced into the compromise of 1846, which gave us Oregon as far as the forty-ninth parallel, with the exception of Vancouver Island.

### Northern Boundaries

The regulation of ecclesiastical affairs in this territory followed a less impetuous, yet not less interesting, course. When the Jesuits of St. Louis were officially put in charge of the Indian territory, they moved slowly up the Missouri River and penetrated the Rocky Mountain region by 1840. The bishop of St. Louis considered all these regions part of his jurisdiction. But two

### Oregon Territory



years earlier, in 1838, Father Francis Norbert Blanchet <sup>3</sup> and Father Modeste Demers were sent from Quebec to care for the Catholics employed by the Hudson's Bay Company in the Oregon territory. Very naturally they also extended their labors to the conversion and the care of the Indians. The two missionaries soon discovered that their efforts alone were not sufficient for the vast field that lay before them. Since Quebec could not furnish more missionaries, Father Blanchet got in touch with the Jesuit Father Peter De Smet, who was laboring near-by. The request was then forwarded to the bishop of St. Louis. He presented the petition to the bishops assembled for the fifth provincial council at Baltimore and asked that arrangements be made to have the Oregon territory turned into a vicariate apostolic.<sup>4</sup> Rome listened to the combined pleading of our bishops and in 1843 erected the vicariate that embraced all the disputed territory from California to Alaska. Instead of putting the Jesuits in full charge and making one of them the vicar apostolic, as was proposed by the bishops at the council and supported by Blanchet, the advice of Archbishop Signay of Quebec was accepted to make Father Blanchet the vicar apostolic.

Meanwhile a few more recruits had been sent from Quebec, more Jesuits had come from St. Louis, and Father De Smet had made good use of a visit to Europe to obtain the assistance of priests and sisters. Although most reluctant to accept the heavy burden of the vicariate, Father Blanchet yielded to the advice of others who persuaded him that it was his duty to have himself consecrated. For this he decided to return to Quebec. Since the river and lake route of the Hudson's Bay Company, which he had used at his first coming to Oregon and which had kept him on the way for six months, was not open in that season, he was obliged to go by way of the ocean. He started on December

<sup>3</sup> Sister Letitia Mary Lyons, *Francis Norbert Blanchet and the Founding of the Oregon Missions (1838-1848)*.

<sup>4</sup> Shearer, *op. cit.*, pp. 224-26.

5, 1844, soon after accepting the appointment, was carried by ship to Honolulu, then around Cape Horn to Liverpool in England, from there to Boston, and then to Quebec, where he arrived on June 24, 1845. Because the Archbishop of Quebec was absent on an extended visitation tour, the consecration finally took place on July 25 in the cathedral at Montreal.

It was too late in the season to make use of the facilities of the Hudson's Bay Company for the return. Bishop Blanchet then decided to go back by the ocean route.

Thus he could stop in Europe to obtain more recruits and financial assistance for his mis-

### **Province of Oregon City**

sions and would also have the opportunity of giving a first-hand report to the Holy Father. Early in January, 1846, he was received in audience by Pope Gregory XVI. He gave a glowing account of the possibilities in his vicariate and then outlined ambitious plans for the future development. The pontiff ordered him to present a memorial of these matters to the Sacred Congregation of Propaganda. It made such a deep impression upon the cardinals that they decided at once, and without further consultation, to turn the vicariate into the province of Oregon City <sup>5</sup> and in due time to create ten suffragan sees as proposed by Blanchet.

At the moment only the two dioceses of Vancouver Island and Walla Walla <sup>6</sup> were created as the suffragan dioceses. Father Demers, the first companion of Blanchet, was appointed the first ordinary of the former see; the Archbishop's brother, Magloire Blanchet, was called from Quebec to be the ordinary of the latter diocese. But at this time the compromise between the United States and Great Britain had been made, putting the territory of the diocese of Vancouver under British civil administration, and Walla Walla, together with the archdiocese of Oregon City, under the rule of the United States, whereas all three ordinaries were British subjects.

On August 17, 1847, the Archbishop was again at home with

<sup>5</sup> Portland in Oregon since 1928. *Ibid.*, pp. 235 f.

<sup>6</sup> Shearer, *op. cit.*, pp. 237 f.

a company of priests and sisters and in possession of considerable financial assistance. It seemed that his dreams of a glorious future for the new ecclesiastical province were to be realized. Before the year had come to an end, however, occurred the Indian massacre that compelled Bishop Blanchet and his priests to flee from Walla Walla and to take refuge with his archiepiscopal brother on the Colombia River. Since there was little hope that the ecclesiastical jurisdiction could again be established at Walla Walla, this diocese was put under the administration of the archbishop until it was suppressed in 1853, and divided between the two brothers.<sup>7</sup> In 1850 Bishop Magloire Blanchet was made the ordinary of the newly created diocese of Nesqually.<sup>8</sup> But then the annexation of California and the gold rush enticed the settlers away from Oregon, and most of the religious, both priests and sisters, followed them to California, where their spiritual ministrations were greatly needed. For many years the ecclesiastical conditions in the province of Oregon City belied the hopeful dreams of Blanchet. The later wave of immigration was to build up the province on a more solid footing.

There had long been speculation about the advisability of establishing more ecclesiastical provinces in the United States, principally because Baltimore was too far distant to expect the western bishops to attend the provincial councils. The erection of Oregon City as a province must, however, have been disconcerting to the bishops because they had not been consulted in the matter. It was probably a great surprise to the bishop of St. Louis because he had always considered Oregon within his own diocese. But Propaganda recompensed him in 1847, again upon the receipt of private petitions, by making the diocese of St. Louis an archdiocese.<sup>9</sup> The arrangement of suffragan sees was, however, referred to our bishops when they met in

**Province of  
St. Louis**

<sup>7</sup> *Ibid.*, p. 238, note 2; pp. 291 f.

<sup>8</sup> Seattle since 1907. *Ibid.*, pp. 254 f.

<sup>9</sup> Shearer, *op. cit.*, pp. 249-51.



provincial council in 1849. Upon their petition, the dioceses of Dubuque, Nashville, Chicago, and Milwaukee were incorporated in the province of St. Louis. Peter Richard Kenrick, who had succeeded Bishop Rosati in 1843 as ordinary of St. Louis, was appointed the first archbishop. He continued in this position until his resignation in 1895. He died the next year.

Nashville and Dubuque in the province had been erected as dioceses in 1837, Chicago and Milwaukee in 1843. The diocese of Chicago<sup>10</sup> included the whole state of Illinois, which had previously been apportioned between the diocese of St. Louis and that of Vincennes. It was on the path of the immigrants and could therefore look forward to a rapid growth. The first ordinary, William Quarter, found himself so much engrossed in this rapid growth that he overtaxed his strength and died suddenly in 1848. Bishop James Van de Velde, S.J., of well-known experience and ability, was the successor, but he felt obliged after only five years to resign on account of ill health.

Bishop John M. Henni, Swiss in origin and an early missionary of Ohio, was appointed the first ordinary of the diocese of Milwaukee.<sup>11</sup> He lived to see his diocese become an archdiocese in 1875, and even survived that event for some years. Although he found only four priests upon his arrival in the newly erected diocese, which comprised the territory of Wisconsin, he could point to fifty priests after only ten years. This growth was brought about principally by his appeals for help in Europe and the expedients he used to have candidates prepared for the priesthood within the diocese. The crowning point of these efforts was the erection of the well-known seminary of St. Francis de Sales in 1856. The arrival of very many immigrants from Germany and Ireland brought about the rapid growth of this diocese.

<sup>10</sup> *Ibid.*, pp. 221 f.

<sup>11</sup> *Ibid.*, pp. 220 f. Cf. Peter Leo Johnson, *Centennial Essays for the Milwaukee Archdiocese, 1843-1943*.

In the same year in which these two dioceses were constituted, the state of Arkansas was made the diocese of Little Rock,<sup>12</sup> with the Most Rev. Andrew Byrne as the first ordinary. He was a man of undoubted courage, for he faced many and great difficulties in his discouraging field of labor. Also in 1843, a diocese comprising the states of Connecticut and Rhode Island was created on the Atlantic coast, with Bishop William Tyler as the first ordinary and Hartford<sup>13</sup> as the place of his residence.

Another diocese of the same year was that of Pittsburgh,<sup>14</sup> which was still considered part of the western districts. Almost from the beginning of his tenure in Philadelphia, Bishop Kenrick had advocated the erection of a diocese for the Pittsburgh district, but his efforts in this direction were blocked for one reason or another by Bishop England, and were brought to a happy issue only after the latter's death. The rapid growth of the diocese gave the assurance that the erection was fully justified. After a few years the first ordinary, Michael O'Connor, was permitted to resign in order to become a Jesuit.

In accordance with a petition of the sixth provincial council, a departure from the usual practice was carried out in 1847, when additional dioceses were erected in states that already were provided with at least one. In the state of New York episcopal sees were thus planted at both ends of the Erie canal: in Albany<sup>15</sup> and in Buffalo.<sup>16</sup> A second diocese was also formed in Ohio at Cleveland<sup>17</sup> by dividing the diocese of Cincinnati. And at the beginning of this decade, in 1841, the diocese of Richmond again came into its rightful position when the Most Rev. Richard V. Whelan was made its ordinary.

<sup>12</sup> Shearer, *op. cit.*, pp. 222 f.

<sup>13</sup> *Ibid.*, pp. 218-20. Cf. p. 243, which contains the decree permitting the change of residence to Providence, but ordered the retention of the original title.

<sup>14</sup> *Ibid.*, pp. 216-18. Cf. *Catholic Pittsburgh's One Hundred Years*.

<sup>15</sup> Shearer, *op. cit.*, p. 241.

<sup>16</sup> *Ibid.*, pp. 239 f.

<sup>17</sup> *Ibid.*, p. 242.

The vast diocesan expansion within a decade can be explained only by the onrush of immigrants. From 663,000 in 1840, the number of Catholics increased to about 1,606,000 in 1850; and immigrants accounted for approximately 700,000 of this number. More than 500,000 of the immigrants came from Ireland, about 100,000 from Germany, about 25,000 from France. Naturally the bishops found difficulty in providing spiritual care for this great mass of arrivals. Their own seminaries were unable to furnish a sufficient number of priests, for they had not been able to do so before the increased immigration set in. The language question added new difficulties. Hence the bishops again turned wistful eyes to Europe.

### **Need of Priests**

At the beginning of the forties, help came to the diocese of Vincennes through the efforts of Bishop de la Hailandière. In 1839, just before his elevation to the episcopate, he was sent to France by Bishop Bruté to obtain priests and teachers for the schools.

### **Eudists and Holy Cross**

The Eudists accepted the invitation and opened a college at Vincennes, but their stay was very short. The Congregation of the Holy Cross started a fixed settlement upon land once destined for the site of a college by Father Badin but presented to Father Edward Sorin in 1842, a year after he had come to Vincennes with six brothers. This community consisted of two groups, priests to supply the educational needs and preach missions, brothers for the schools. The combination was continued until recent years. This congregation has become known and respected for its University of Notre Dame.<sup>18</sup>

Closely connected with this congregation were the Sisters of the Holy Cross. They came in 1843 at the request of Father Sorin. Because the bishop would not permit them to open a novitiate in his diocese of Vincennes at that time, they established one across the border in Michigan, but eventually were able to fix their motherhouse a short distance from Notre Dame and they made themselves entirely inde-

### **Holy Cross and Provi- dence Sisters**

<sup>18</sup> Arthur J. Hope, *Notre Dame. One Hundred Years.*



pendent of their generalate in France. Some of the original group, whose numbers had been augmented by fresh arrivals from France and who had established themselves in Louisiana and New York, retained their affiliation with the French generalate and are known as the Sisters Marianites of the Holy Cross. Also invited by Bishop Hailandière, but greatly troubled by him, the Sisters of Providence came to the diocese of Vincennes in 1840, under the leadership of the capable Sister Theodore Guerin. They were assigned to the outposts and started St. Mary of the Woods, where they formed themselves into an independent community. Like the Holy Cross Sisters, they have grown into a congregation of more than a thousand professed sisters in many parts of the country. They are known chiefly for their educational endeavors.

France also sent contemplative monks to the United States in 1848. They are the Reformed Cistercians, better known as Trappists, whose attempt at establishment had been unsuccessful at the beginning of the century. They came to Kentucky, near the formerly abandoned monastery, and founded the abbey of Gethsemane after having the property presented to them by Bishop Flaget. They came from the abbey of Melleray in France. Another group from this abbey had previously settled in Ireland and had there founded the abbey of Mount Melleray. This Irish group sent a contingent to us in the same year as the others and established the abbey of New Melleray near Dubuque, Iowa, at the request of Bishop Loras. This was the beginning of strictly contemplative life among the male religious in this country. Although success cannot be measured by the number of monks, recent years have witnessed a most welcome increase in their abbeys and their membership.

Besides the sisterhoods devoted mostly to education, France gave us in 1843 a sisterhood with the beneficent purpose of caring for wayward girls. It was due to Bishop Flaget that these Sisters of the Good Shepherd, founded by St. Euphrasia Pelletier as an organization of provinces, came to Louisville, Ken-

tucky. That their work was necessary and has been appreciated can be judged from the six provinces, with fifty-eight houses, which now exist in the United States. The Sisters of Our Lady of Charity of the Refuge, the parent organization in which each house is an independent unit, came to our country in 1855. These sisters are also referred to as Good Shepherd Sisters, but they have not spread as rapidly as the others on account of their form of organization. Much credit must go to the pioneer Flaget for having had the foresight to provide the salutary refuge for wayward womanhood.

**Good Shepherd Sisters**

France must also be given credit for supplying us with teaching brothers during this decade. Having given us the Brothers of the Holy Cross in 1841, that country sent the Brothers of the Sacred Heart six years later, only a few years after they had been established in France. They came to Mobile. Although they number no more than about three hundred in our country, they have done much

**Sacred Heart,  
Marianists,  
Christian  
Brothers**

for the education of boys since their arrival. Closely following them came the Christian Brothers, or Brothers of the Christian Schools, whose first attempt under Bishop Du Bourg was not successful. They started their permanent foundations in this country in 1848, coming to the archdiocese of Baltimore at the request of Archbishop Eccleston. Originally destined for grade schools, they now teach in their own high schools and colleges and enjoy a well-deserved reputation for solid learning. Their growth has been so steady and consistent that they now have five provinces in our country with more than 1,500 brothers. Although the number is large, it is not large enough for the demands. The Society of Mary, or Marianists, came to Cincinnati in 1849. Founded in France in 1817 by William Joseph Chaminade, they face a bright future in this country as educators of boys.

At the request of Bishop O'Connor of Pittsburgh, Ireland sent teaching brothers of the Third Order of St. Francis to his

diocese in 1847. They settled at Loretto. Many years later another community of Third Order brothers at Spalding (Nebraska) and the Loretto community were

**Third Order  
Brothers and  
Sisters of  
Mercy**

amalgamated in a province of the Third Order Regular. As such they may seek ordination to the priesthood. They now have two provinces. Also at the request of Bishop O'Conner, the Sisters of Mercy came from

Ireland in 1843, at first establishing themselves at Pittsburgh. They spread rapidly on account of the great need for teaching sisters. In 1929 nine of the motherhouses joined in a union approved by the Holy See. These now count about 6,000 sisters, and the still independent motherhouses have about 5,000 sisters.

In 1840 Belgium sent the Sisters of Notre Dame de Namur to Cincinnati at the request of Bishop Purcell. They have

**Notre Dame  
and Precious  
Blood**

grown to a large community of about 2,000 members. Another little European country, Switzerland, in 1844 gave us the Fathers and Sisters of the Precious Blood. They also came at the request of Bishop Purcell and first

established themselves in his diocese. Later they also spread to other dioceses. The priests now count about 400 members; the sisters, almost twice that number. Although these came in the beginning to help the priests of the society, they soon took charge also of other schools. The original leader was Father Francis Brunner. He had hoped to make a permanent foundation in Switzerland, but he was badgered out of the country by the anti-Catholic laws that brought about the Sonderbund War.

Hoping to help the ever-growing German population in his diocese, Bishop Purcell also asked the Franciscans in Austria to come to his assistance. They responded

**Franciscans**

by sending individual priests, but out of this start grew the province of St. John the Baptist. It was the first Franciscan organization in this country



after the early mission days and the fruitless attempt of Bishop Egan. Later Franciscans <sup>19</sup> came from many parts of Germany, particularly during the Kulturkampf days, and from other countries. They formed new provinces throughout the country and engaged in all the activities proper to the First Order of St. Francis. Not counting the lay brothers, who are real members of the order, the Franciscan priests alone number more than 1,600 in our country. They are united in eleven provinces and custodies. At first they were engaged principally in serving the particular national group they had come to help, but in time they branched out into all the activities that are consonant with the spirit of St. Francis of Assisi.

In 1846 the little country of Bavaria launched a very ambitious plan to help the immigrants.<sup>20</sup> When their king, Louis I, had decided in 1844 that the Ludwig-Missionsverein must emphasize help for the German Catholics in the United States, he

**Bavarian  
Benedictines**

looked with favor upon the proposal to do this by establishing a special seminary that would provide priests who could speak their language. The plan to have this seminary established at Altoetting in Bavaria by the Redemptorists had gone forward almost to completion when it had to be dropped because the provincial did not consider its operation consonant with the spirit of the congregation. Then the Benedictine Father Boniface Wimmer declared that such a seminary would prosper only if it were set up in the United States, where native vocations could be obtained and the students could learn the language of the immigrant. He also contended that the financial success of the venture could be assured if Benedictines would be put in charge, because their brothers could provide for the material sustenance. His suggestion immediately found favor, and he was dispatched to Pennsylvania to start the undertaking after his superiors had given a reluctant consent.

<sup>19</sup> *The Friars Minor in the United States.*

<sup>20</sup> Theodore Roemer, *The Ludwig-Missionsverein and the Church in the United States*, pp. 56-71.

His friends scoffed at the idea of his departing with a large group of brother candidates and a few clerical students, not one of whom was yet a Benedictine. But Wimmer was made of stern stuff and set out to prove his original contention with the material on hand. Near Latrobe he founded the abbey of St. Vincent and brought it into successful operation with the initial financial backing of the Ludwig-Missionsverein. It was the first of the foundations that were later merged in the American Cassinese Congregation of Benedictines which now dots the country with its sixteen abbeys.

In 1854 the Swiss Benedictines came to lower Indiana and started the abbey of St. Meinrad. This was the first of the present six abbeys that constitute the Swiss-American Congregation of Benedictines. Several other independent abbeys and priories followed in later years. And now the combined Benedictine priests in this country number more than 1,300, not counting the numerous clerics and lay brothers. Their seminaries have lived up to the promise given by Archabbot Wimmer.

In 1847 the Bavarian Ludwig-Missionsverein also showed special interest in the parochial schools of the German Catholics by sending the School Sisters of Notre Dame. It was a venturesome undertaking because this sisterhood was not long in existence and had many calls for assistance in the home country. Yet after the first few groups of sisters had been dispatched from Munich, vocations in this country provided the necessary recruitment so that this congregation has now attained a numerical strength of about 6,000 in this country. Though still united with the motherhouse in Munich, the sisters have their own commissary general who resides in Milwaukee, Wisconsin.

The example of such sisters brought about the founding of several sisterhoods from among the young ladies of our own country. On account of the need about him, the Redemptorist Father, Luis Florent Gillet, gave the start to the Sisters, Servants of the Immaculate Heart of Mary in 1845 at Monroe, Michigan.

They are now nearing the 4,000 mark in members. From a colonizing project at St. Francis, just outside Milwaukee, Wisconsin, sprang a community of sisters, which has split into the Sisters of the Third Order of St. Francis of Assisi of Penance and Charity, with the motherhouse at St. Francis, and the Sisters of the Third Order of St. Francis of Perpetual Adoration, with the motherhouse at La Crosse, Wisconsin. They have a combined professed membership of about 1,800.

**Immaculate  
Heart and  
Franciscan  
Sisters**

A more directly indigenous group are the Sisters of the Holy Family, who were founded in 1842 at New Orleans by four zealous young Colored women to forward the interests of their own race by the education of the young and the care of the needy. They have not only held their own to the present, but they have grown to a prosperous little community of more than 200 professed members and have spread their activities to several states in the South.

**Holy Family  
Sisters**

The growing gifts of priests and brothers and sisters to our country by European countries and the increasing interest of immigrants and native-born Catholics in the religious vocation were gradual developments. The eventual success they achieved cannot be the measure of this early time, for the beginnings were slow and halting. Yet even this tender growth caught the eyes of the nativists,<sup>21</sup> aroused greater antagonism than had yet existed, and brought forth several attacks of mob fury during this decade. Probably the most violent of these attacks were the 1844 riots in Philadelphia.

**Bigots in  
Philadelphia**

The outbreaks were started after Bishop Kenrick had requested that Catholic children in the public schools be exempted from reading the Protestant version of the Bible, and the request had been granted by the city council. Zealots interpreted this action as an insult to Bible-loving Christians, for they would not distinguish between the versions. They

<sup>21</sup> Ray Allen Billington, *The Protestant Crusade*, pp. 166-261.



fanned public opinion to a white heat against Catholics and would listen to no explanation by the Bishop. Nativist grievances added fuel to the flames. Kenrick's plea to Catholics that they keep themselves distant from the conflagration tended to diminish the fury of the outbreak. But when it had finally subsided, it left in its wake the smoldering ruins of two churches, a convent, the seminary, and the homes of many Catholics, while it had prepared many graves for those who were murdered in the heat of the conflict.

The Philadelphia coterie now planned to continue the depredations in New York. Bishop Hughes petitioned the city officials to stop the plot. When they wavered, **Bigots in New York** he warned them that, if they would not do their duty, the Catholics would be obliged to take up their own defense and that this would surely result in bloodshed. This resolute stand of the Bishop put an end to the machinations, and New York was spared a repetition of the Philadelphia riots. Another controversy, thrust upon Bishop Hughes, ended differently. For some time it was declared that the Public School Society was discriminating against Catholics in distributing its funds. Even Governor Seward, who was not a Catholic, felt obliged to take part in the controversy. He announced publicly that he was opposed to discrimination of this sort because the immigrant children should be helped to become better citizens. The controversy was fought out on sectarian lines. When it came to an end the Public School Society was abolished, and the public schools in the city were put under the control of a school board, while the Catholic schools no longer received any financial aid from the city. This gave the Bishop the opportunity for greater insistence on the necessity of parochial schools for all parishes.

Similar bigoted attacks left their trails in many of the large cities from Baltimore to New Orleans. But again, as in the previous decade, the violence of the attacks sobered the better-minded citizens, who perceived the dangers of such undemocratic behavior. Even though the agitators found new pretexts for their

**Decline of Bigotry**

attacks when we were battling Mexico, a supposedly Catholic country, there was too much excitement in the air concerning the Oregon and New Mexico acquisitions and slavery extension to permit a concentration of fear against Catholics. And thus the second half of the decade witnessed a diminution of nativist and Protestant attacks upon the Church. In this period of comparative nativist quiet the Democratic President Polk provided some chaplains for the Catholic soldiers in our army and even found it possible to have a minister appointed to the Papal States.<sup>22</sup> His hope that Bishop Hughes might act as a peace mediator between Mexico and our country came to naught on account of the undercurrent of bigotry still existing.

Under such circumstances the bishops met in four provincial councils, between 1840 and 1849, to continue the legislation that had been introduced in the previous decade and to make adaptations for the changing conditions.<sup>23</sup> The leadership was rapidly changing, for England died in 1842, Rosati in 1843, Boston's Fenwick in 1846. Starting to take their places were Eccleston of Baltimore, who presided at all the councils of this decade, the Kenricks of St. Louis and Philadelphia, Purcell of Cincinnati, and Henni of Milwaukee. When a beginning of new provinces was made in Oregon City and St. Louis, the bishops petitioned the Holy See to grant the place of primacy to the archbishops of Baltimore in consideration of the position held by the ordinaries of this see. Rome hesitated a long time for fear that the bishops might be steering too close a course toward a national Church with all its inherent dangers. This view can be inferred from Propaganda's letter to Archbishop Kenrick, September 26, 1852,<sup>24</sup> in which a warning is sounded against giving the Church in the United States too great a semblance of a national Church. It was only in 1858 that the Holy See

### Provincial Councils

<sup>22</sup> In this connection it will be profitable to consult the two documentary volumes edited by Dr. Leo Francis Stock, *Consular Relations between the United States and the Papal States, 1797-1870* and *United States Ministers to the Papal States. Instructions and Dispatches, 1848-1868*.

<sup>23</sup> Peter Guilday, *A History of the Councils of Baltimore*, pp. 120-63.

<sup>24</sup> *Ibid.*, p. 181.

granted the prerogative of precedence, but not of primacy, to the archbishops of Baltimore.

In the pastoral letter to the faithful after the fourth provincial council in 1840, the bishops pleaded: "Do then, we entreat you, avoid the contaminating influence of political strife, keep yourselves aloof from the pestilential atmosphere in which honor, virtue, patriotism and religion perish; and be assured that our republic never can be respected abroad, nor sustained at home, save by an uncompromising adherence to honor, to virtue, to patriotism and to religion. How often have we had to weep over the havoc of morals, and the wreck of religion which political excitement has produced."<sup>25</sup> After this brief statement the provincial councils remain silent regarding the bigoted attacks launched against the Church. The bishops kept pleading, however, that the faithful make every possible effort to grow in the true spirit of the Church. They begged particularly that a halt be put to a recrudescence of trusteeism. Fortunately the evil was confined in its extreme aspects, to certain small districts as in Buffalo, Philadelphia, and New Orleans. Less influence could be exerted by dissatisfied persons at this time when the Church in the United States had expanded to wider horizons, and the spirit of loyalty to the Universal Church had been more firmly fixed.

The immigrants were exposed to many dangers at this period. Secret societies<sup>26</sup> in particular were being organized to draw them into the ambit of their operations and away from the Church. Naturally the bishops used all their powers of persuasion to counteract this evil. It was a difficult task, for such societies, among them those that were ostensibly fighting for better labor relations, enticed many to their meetings by drinking parties that invariably led to intemperance, and kept these followers on the brink of poverty. The

<sup>25</sup> *Idem*, *The National Pastorals of the American Hierarchy*, p. 143.

<sup>26</sup> Fergus MacDonald, *The Catholic Church and the Secret Societies in the United States*.



bigots, on their part, made this an excuse for their attacks against the Church on account of the resulting excesses among the afflicted Catholics. The bishops, therefore, looked with favor upon the various temperance societies that were springing up, and they asked that they be promoted wherever possible.

A great impetus was given to this movement by the Irish temperance apostle, the Capuchin Father Theobald Mathew,<sup>27</sup> who came to this country in 1849 and remained until 1851, preaching temperance and having his followers take the pledge to abstain from intoxicating beverages. His particular efforts were forwarded by only one of the hierarchy, Bishop Rappe of Cleveland, while the others kept aloof because they did not wish the movement to become a general one for Catholics and non-Catholics alike. In the country as a whole, however, the reception of the temperance preacher was tumultuous and did much to curb the harmful vice of intemperance.

The pastoral letters of 1843 and 1846 express the satisfaction of the bishops at the Oxford Movement that, beginning with John Henry Newman, was bringing many into the Church in England. In one of these pastorals they said:

**Oxford  
Movement**

We cannot conclude without expressing our gratitude to God for the admirable change which His grace has wrought in the minds of many in England, and the effects whereof are seen even in this country. We are not disposed to exaggerate this moral revolution, or to form sanguine calculations as to its immediate results. . . . At all events it is our duty to pray for so desirable an object, conformably to the example of our divine Redeemer, who at the last supper prayed that all who believe in Him might be one, even as He and the Father are one.<sup>28</sup>

These prayers seem to have been effective in our country, particularly for the transcendentalists of Brook Farm and Fruitlands in Massachusetts. It is true that some of these New Englanders, who had drifted from Puritan predestinarianism, finally landed in the lap of humanitarian Unitarianism and Universalism or drifted along with the philosophy of Kant and

<sup>27</sup> Patrick Rogers, *Father Theobald Mathew*.

<sup>28</sup> Guilday, *The National Pastorals of the American Hierarchy*, pp. 159 f.

Heckel, but there were those who followed their ideas of dissatisfaction against Calvinism to the logical acceptance of the Church's doctrines. Prominent among these converts were Isaac Hecker<sup>29</sup> and Orestes Brownson.<sup>30</sup> The former eventually founded the Paulists with some of his converted companions. The latter often stirred up strife until his death in 1876, but even though he was considered by some a stormy petrel through his *Brownson's Quarterly*, there was hardly a layman of this period who did more to make the Church known, because his attacks were directed against abuses while in his heart he always remained a loyal son of the Church.

The bishops were also interested in the European happenings of the Church and expressed their indignation at the persecutions leveled against the Church in various countries beyond the sea. They were particularly anxious about the lot that had befallen the venerable pontiff, Pope Pius IX. At his accession in 1846, the world lauded him as an important exponent of liberalism, and this enthusiasm was so great in our country that President Polk was enabled to have a minister appointed to the Papal States despite the bigotry that was slowly gaining momentum. But when the Holy Father showed that he was a true successor of St. Peter, and not a mere charlatan of false liberalism as had been supposed, that same world turned against him and rejoiced that he had to flee to Gaeta. Our bishops seized this opportunity to express their loyalty to the Holy See, and they did it without compromise or equivocation. To show their loyal sentiments, they instituted the annual collection of the Peter's Pence and expressed their sincere attachment to the Holy Father in words of sorrow at the lot that had befallen him.

Their attachment to the Church and her doctrinal life became even more evident when they announced in 1846:

We take this occasion, brethren, to communicate to you the determination, unanimously adopted by us, to place ourselves, and all entrusted

<sup>29</sup> Vincent F. Holden, *The Early Years of Isaac Thomas Hecker (1819-1844)*.

<sup>30</sup> Henry F. Brownson, *Orestes A. Brownson's Early Life*, *Orestes A. Brownson's Middle Life*, *Orestes A. Brownson's Later Life*.

to our charge throughout the United States, under the special patronage of the Holy Mother of God, whose immaculate conception is venerated by the piety of the faithful throughout the Catholic Church. . . . To her, then, we commend you, in the confidence that, through the one Mediator of God and men, the man Christ Jesus, who gave himself a redemption for all, she will obtain for us grace and salvation.<sup>31</sup>

### Immaculate Conception

It should be noted that this consecration was made eight years before the doctrine of the Immaculate Conception was proclaimed by the Church. And the bishops moved even farther at the next provincial council, when they formally petitioned the Holy Father to proclaim the Immaculate Conception a doctrine of the Universal Church and then proceeded to propound this doctrine in the greater part of their pastoral letter.<sup>32</sup>

The new alignments were thus progressing in a very satisfactory manner. Despite the troubles of interior administration and exterior attack that continued to harass the bishops during this period of adjustment, they felt confident that the final issue would be a happy one, because the Church in the United States was now moving forward under the powerful protection of Mary in her title of the Immaculate Conception.

### Confidence of the Bishops

## References

John Gilmary Shea, *The Catholic Church in the United States*, III, 706-19; IV, 23-357; Peter Guilday, *The Life and Times of John England*, II, 502-54; Donald Shearer, *Pontificia Americana*, pp. 206-52; Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 126-36; Theodore Roemer, *Ten Decades of Alms*, pp. 100-131.

Both studies of Peter Guilday, *A History of the Councils of Baltimore* and *The National Pastorals of the American Hierarchy*, are important for the conciliar legislation of this decade. The relation between the United States and the Papal States is thoroughly documented in Leo Francis Stock, *United States Ministers to the Papal States*, and *Consular Relations between the United States and the Papal States*. Ray Allen Billington, *The Protestant Crusade*, aptly continues to portray the story of bigotry. Fergus MacDonald, *The Catholic Church and the Secret*

<sup>31</sup> Guilday, *op. cit.*, pp. 168 f.

<sup>32</sup> *Ibid.*, pp. 176-79.



*Societies in the United States*, is a thorough study of secret societies. Patrick Rogers, *Father Theobald Mathew*, gives an interesting insight into one of the phases of the temperance movement. For sketches on religious communities the student is referred to *The Catholic Encyclopedia*, and Elinor Tong Dehey, *Religious Orders of Women in the United States*. Convert history is aptly told in Vincent F. Holden, *The Early Years of Isaac Thomas Hecker*, and the three volumes on the life of Orestes A. Brownson by Henry F. Brownson. The history of one important school is contained in Arthur J. Hope, *Notre Dame. One Hundred Years*. Light is thrown on diocesan development in Ralph Bayard, *Lone-Star Vanguard*; Sister Letitia M. Lyons, *Francis Norbert Blanchet and the Founding of the Oregon Missions*; Peter Leo Johnson, *Centennial Essays for the Milwaukee Archdiocese*; and the symposium, *Catholic Pittsburgh's One Hundred Years*.

## CHAPTER XIV

# *Growth amid Bigotry* (1850-1860)

WHILE the bishops in our country were endeavoring to cope with the difficulties of assimilating the immigrants and the peoples of the newly acquired territories, barriers were set up against them in a most violent upsurge of bigotry, a reflection of what was occurring in other parts of the world. This decade of the fifties is noted for the opening of Japan by Perry, and the penetration of Chinese isolation through the Opium War, by which the barriers of international communication were torn down, but new barriers of interference in these countries were erected. While the peoples of Europe were tearing down the barriers of autocracy by means of the ceaselessly growing revolutionary movements, they were preparing barriers of nationalism against one another.

### Barriers

And in this same decade materialism was raised on high by the appearance of Darwin's *Origin of Species* as a barrier against the doctrines of the Church and in an attempt to break down the material power of the papacy. But at the same time other forces were building up barriers against these materialist onslaughts as is reflected by the awakening of Catholicism in the predominantly Protestant countries of England and Holland to such an extent that the hierarchy could again be restored in them. The Holy See reached the height of its opposition to materialism by the solemn proclamation of the doctrine of the Immaculate Conception in 1854, and its divine

approval four years later by the apparitions and miracles at Lourdes.

Meanwhile the Catholic population in the United States was increasing from 1,606,000 in 1850 to 3,103,000 in 1860.<sup>1</sup>

**Immigrants** Almost one million immigrants accounted for the greater part of this growth. Ireland sent 602,000 of them, Germany gave 245,000, France was next with 58,000; the other European countries contributed mere trickles in comparison with these. The Church now faced the difficult task of assimilating this heterogeneous mass.

In this work of assimilation and consolidation attention was at once fixed upon the territory west of the Mississippi. In 1850 our government divided the district known as **Santa Fe** New Mexico into the territories of New Mexico and Utah, adding some parts that had been claimed by Texas and in 1853 increasing it still more by the so-called Gadsden Purchase. The Bishop of Durango still claimed jurisdiction over all these territories, but in 1850 Propaganda separated them from his diocese and made them the vicariate apostolic of New Mexico within the province of St. Louis. Bishop John Lamy was put in charge of this vicariate, which is described as a neglected vineyard of the Lord even though it contained about 26,000 Catholics. The vicariate became the diocese of Santa Fe <sup>2</sup> in 1853, with Bishop Lamy continuing in charge as the ordinary.

In 1849, three years after Iowa had become a State, its previous northern territorial district was made the territory of Minnesota, and it was also separated ecclesiastically from the diocese of Dubuque in 1850 to become the diocese of St. Paul <sup>3</sup> as part of the province of St. Louis. The Most Rev. Joseph Cretin was the first ordinary. All the rest of the unorganized territory between the Rocky Mountains and the Missouri River

<sup>1</sup> Practically all the population figures up to 1920 have been taken from Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*

<sup>2</sup> Donald Shearer, *Pontificia Americana*, pp. 287 f. For the ordinaries of the dioceses mentioned in this chapter, see the Appendix.

<sup>3</sup> *Ibid.*, pp. 262 f. Cf. M. M. Hoffmann, *The Church Founders of the Northwest*.



was then constituted as the vicariate apostolic of Indian Territory.<sup>4</sup> Since most of the inhabitants were Indians in care of the Jesuits of St. Louis, a member of the Society, John Miége, was made the first vicar apostolic. He was loath to accept the appointment because he could readily foresee that the Indians would soon be driven out of most of this territory, which was even then being overrun by white settlers, and that consequently the Jesuits could no longer be held responsible for its care. The struggle was begun only three years later by the enactment of the Kansas-Nebraska bill, which turned the district into a battlefield. By the end of the decade the vicariate was generally known as the vicariate of Kansas,<sup>5</sup> comprising the territory of Kansas; in 1859 the territory of Nebraska was made the vicariate apostolic of Nebraska.<sup>6</sup>

**St. Paul and  
Western Vi-  
cariates**

After Upper California had been taken over by the United States, the Holy See separated Lower California from the diocese of the Californias, and in 1850 made the Dominican Father Sadoc Alemany the ordi- **California**  
nary for the state of California, with residence at Monterey. The diocese was put directly under the jurisdiction of the Holy See.<sup>7</sup> The Bishop pleaded for a division of his vast diocese because its administration was complicated by the presence of two different kinds of people. To the north were the prospectors and settlers of the gold rush, a heterogeneous mass that needed special attention. To the south were more of the earlier settlers with their own customs. To obtain an equitable solution, Bishop Alemany was ordered to attend the 1852 plenary council in Baltimore, even though his diocese was not incorporated in any ecclesiastical province of the United States. In accordance with these deliberations, the Sacred Congregation of Propaganda in 1853 created the archdiocese of San Francisco<sup>8</sup> for the northern part of the state and appointed

<sup>4</sup> Shearer, *op. cit.*, pp. 265-67.

<sup>5</sup> Peter Beckman, *The Catholic Church on the Kansas Frontier*.

<sup>6</sup> Sister M. Aquinata Martin, *The Catholic Church on the Nebraska Frontier*.

<sup>7</sup> Shearer, *op. cit.*, pp. 251 f. In the beginning the bishop had resided at San Diego; in 1859 the residence was changed to Los Angeles.

<sup>8</sup> *Ibid.*, pp. 288 f.

Alemany its first archbishop. The southern part of the state remained the diocese of Monterey, the only suffragan see in the province, and Thaddeus Amat, C.M., was appointed its ordinary. As early as 1860, however, the eastern and northern parts of the archdiocese were made the vicariate apostolic of Marysville, as a second suffragan district.

In 1850, preparatory for the first plenary council, three new provinces were established. In the south New Orleans <sup>9</sup> was made an archdiocese, and the dioceses of Mobile, Natchez, Little Rock, and Galveston were attached to it as suffragan sees. In the Middle West the archdiocese of Cincinnati <sup>10</sup> was established with the suffragan sees of Louisville, Detroit, Vincennes, and Cleveland. The northeast was made the province of New York.<sup>11</sup> It contained the archdiocese of New York and the dioceses of Boston, Hartford, Albany, and Buffalo. Two new dioceses were created in 1850: Wheeling,<sup>12</sup> out of the western part of the diocese of Richmond; and Savannah,<sup>13</sup> to comprise Georgia and eastern Florida up to the Appalachian River, both being made suffragan to Baltimore. Eastern Florida was detached from Savannah in 1857, when it was made the vicariate apostolic of Florida.<sup>14</sup>

Other divisions occurred in 1853, in accordance with the petitions of the first plenary council.<sup>15</sup> The state of New Jersey, which had belonged ecclesiastically partly to New York and partly to Philadelphia, was made the diocese of Newark, suffragan to New York. Long Island was made the diocese of Brooklyn within the province of New York. The limits of the diocese of Boston were diminished by the erection of the diocese of Burlington for the state of Vermont, and of the diocese of Portland for the

<sup>9</sup> *Ibid.*, pp. 255-57.

<sup>10</sup> *Ibid.*, pp. 257-59.

<sup>11</sup> *Ibid.*, pp. 259 f.

<sup>12</sup> *Ibid.*, pp. 263 f.

<sup>13</sup> Savannah-Atlanta since 1937. Shearer, *op. cit.*, pp. 264 f.

<sup>14</sup> *Ibid.*, p. 350.

<sup>15</sup> *Ibid.*, pp. 277-314, gives the official documents for the erection of the dioceses named in this paragraph.

states of Maine and New Hampshire. The diocese of Erie was erected in Pennsylvania, Covington in Kentucky, Quincy <sup>16</sup> in Illinois, Natchitoches <sup>17</sup> in Louisiana. Also in 1853, the Upper Peninsula of Michigan was made a vicariate apostolic, but became the diocese of Sault Ste. Marie <sup>18</sup> in 1857, the same year in which Fort Wayne <sup>19</sup> was erected in northern Indiana, both suffragan sees of Cincinnati.

In order to cope successfully with the great problems of expansion that confronted them at the meeting of the seventh provincial council in 1849, the bishops decided to meet the next year in plenary council, with the archbishops and bishops gathered under the presidency of an apostolic delegate appointed by the pope. Such meetings had to be called by the Holy See, for none of the archbishops had any jurisdictional rights over the others. Rome was not satisfied with the short interval that was proposed, but it prepared for a later meeting by creating three new provinces in addition to the three in existence. When the First Plenary Council of Baltimore convened in 1852,<sup>20</sup> there were six provinces: Baltimore, Oregon City, St. Louis, New Orleans, Cincinnati, and New York.

### First Plenary Council

If an archbishop of the United States was to be designated as the apostolic delegate for the council, it seemed logical that the choice should fall upon Archbishop Eccleston, for he had presided admirably over the provincial councils in the forties; but he died April 22, 1851. The bishop of Philadelphia, Francis Patrick Kenrick, was appointed to succeed him in Baltimore, and he was immediately ordered to convoke the First Plenary Council of Baltimore as apostolic delegate and to preside at its sessions. Accordingly he called the archbishops and bishops,

### Apostolic Delegate

<sup>16</sup> Title changed to Alton in 1857, to Springfield in Illinois in 1923.

<sup>17</sup> Alexandria since 1910.

<sup>18</sup> Sault Ste. Marie-Marquette in 1865, simply Marquette in 1937.

<sup>19</sup> According to the official document of erection the see city would have been outside the boundaries of the diocese. The mistake in wording was officially corrected by a decree of March 29, 1912.

<sup>20</sup> Peter Guilday, *A History of the Councils of Baltimore*, pp. 167-86.



together with their advisers, into session for the next year, which was 1852. The new archbishop was eminently suited to be the presiding official, for he was internationally recognized as a profound scholar and he had the experience of many years of administration in the diocese of Philadelphia. Although uniformity was to be maintained through this council, Kenrick was cautioned to beware lest the desire for uniformity lead to the serious problem of a nationalist church.<sup>21</sup>

A leading thought in the minds of the hierarchy at the council was the problem of providing for a sufficient number of priests in the wide-flung fields of labor. On this account the bishops decreed that diocesan seminaries, or at least provincial seminaries, be erected wherever possible in accordance with the demands of the Council of Trent. With this in mind they exhorted the faithful that, "without priests educated in the science of the sanctuary and trained up to the practice of its virtues, under our own eyes, or under the care of those to whom we may commit this important trust, we cannot hope to behold the ministry adapted to the wants of the country, or equal to the work which the providence of God has assigned to us."<sup>22</sup> And they pleaded with the people to provide candidates for the seminaries from their own families in consideration of the fact that the vocation to the priesthood is a special honor bestowed by God.

In these exhortations the bishops seem to have had in mind the small seminaries under a bishop's immediate supervision.

They understood, however, that ordinarily such small seminaries would not be as efficient as the larger ones with well-trained teachers; and therefore their minds turned to the possibility of having some central seminary for all dioceses, particularly to train teachers for the other seminaries. But the possibility seemed very remote at this time. In the meantime most of them had to be content with the meager opportunities they themselves could offer their candidates for the priesthood, or they had to send them to the larger seminaries at some distance. Because

<sup>21</sup> *Ibid.*, p. 181.

<sup>22</sup> *Idem*, *The National Pastorals of the American Hierarchy*, pp. 188 f.

they were admonished by the Holy See that they were also obliged to provide German-speaking priests for their subjects of that language, some of them made use of the seminary opened by the Benedictines at St. Vincent Abbey in Pennsylvania. Others sent their students to Bishop Henni's seminary of St. Francis de Sales, near Milwaukee, Wisconsin, after its opening in 1856, for it usually had an excellent staff of professors and also helped the students to become proficient in the use of the German language. Bishop Amat obtained the permission to start a seminary for Spanish-speaking students at Barcelona in Spain, but we hear little about it.

The European seminary idea was carried to a happy conclusion when the American College was started at Louvain, Belgium, in connection with the famous university of that city.<sup>23</sup> Bishop Martin J. Spalding of Louisville and Bishop Peter Paul Lefebvre, administrator in Detroit, were the leading proponents of this project. It was started in 1857, with the aid of the Belgian bishops, and found many supporters among the American bishops, particularly those of the western states who were in the greatest need of priests. Besides the candidates sent by the bishops, quite a few European young men entered its portals to offer their services for some diocese in the United States, and our own students found this a welcome opportunity to prepare themselves for the foreign language field. The instructions were excellent because the professors were drawn from the university's staff, which had many outstanding men. This seminary served its purpose excellently up to the Second World War.

**American  
College at  
Louvain**

Pope Pius IX was desirous that an American College<sup>24</sup> should also be established in Rome, and he kept urging the bishops to take some definite steps in that direction.<sup>25</sup> He provided the building and arranged that the students could attend classes at the Urban College. The chief promoters of this project in our country were Archbishop Hughes of New York and Archbishop Kenrick of St. Louis. The College was established

<sup>23</sup> *Diamond Jubilee of the American College of the Immaculate Conception.*

<sup>24</sup> Henry A. Brann, *History of the American College.*

<sup>25</sup> Shearer, *op. cit.*, pp. 296, 301-4, 310, 319, 389-93, 298-299, note.

in 1858. It has tended to bind more closely the ties between the Center of Christianity and the United States. It is, then, not at all surprising to find that the choice of candidates for bishoprics has frequently been made from the alumni of this college. When the Italian government confiscated the property together with other property of the Church in the Italian unification period, the bishops of the United States petitioned our government to intervene on the plea that the college had always been held by them, and thus the buildings were saved for the purpose to which they had been dedicated by Pius IX.

Since all these efforts did not suffice for an adequate number of priests, many of the bishops continued to look to Europe for priests of religious communities. In 1851 the Oblates of Mary Immaculate listened to this call and came to the United States from France, where they had been founded to bring back normalcy to Church affairs after the French Revolution. Their greatest merits on this continent were won in Canada, but in the United States they have also increased their numbers to about 500 in four provinces. In 1852 the Passionists came to Pittsburgh from Italy at the request of Bishop O'Connor. Although these sons of St. Paul of the Cross emphasize a more secluded regime in order to be better prepared to draw the faithful to a truly Christian life by their popular missions, they were willing to take charge of parishes as long as it was deemed necessary by the bishops. They now number about 600 in two provinces of our country.

The First Order of St. Francis, through the branch of the Conventuals, also made permanent settlements in this country during the fifties. Some of its members tried to help the German immigrants in Texas, for whom suitable pastors could not easily be found. They came in 1851, but soon found the difficulties beyond their strength and, after several other attempts, made a permanent establishment



in the state of New York. Their efforts were at first directed principally to the German immigrants. Later they turned their attention also to the Polish immigrants and then branched out into all the activities consonant with their profession. They now have more than 500 priests in four provinces.

Another branch of the Franciscan First Order, the Capuchins, made their first permanent establishment in this country in 1857 at Mount Calvary, Wisconsin,<sup>26</sup> peculiarly not by Capuchins, but by two Swiss diocesan priests who came to this country for the express purpose of becoming members of the Order and then establishing it. Even though this first permanent establishment occurred at such a late date, individual Capuchins had worked in various parts of the country during and after the mission days. About sixteen years after the Mount Calvary foundation, two other groups of Capuchins came from Germany looking for shelter from the attacks of the Kulturkampf. They established a second province at Pittsburgh, Pennsylvania. Later English, Irish, and Italian friars formed their own units. Together these various units now have about 500 priests, not counting the lay brothers and students who are full members of the Order, in two provinces and three custodies.

The fifties also witnessed the first founding of a new religious society of priests in the United States. It is called the Missionary Society of St. Paul the Apostle, and its members are usually referred to as Paul-Paulistsists.<sup>27</sup> This society was started in 1859 by five former Redemptorist priests: Isaac Hecker, Augustine Hewit, Francis Baker, Clarence Walworth, and George Deshon. All five were born in the United States, were converts to the faith, and had been Redemptorists, whose members at this time were particularly interested in the needs of the German Catholics. The converts were, however, generally assigned to the field of popular missions in English-speaking parishes and they gradually tended toward preaching to those outside the fold. Misunderstandings ensued, for these priests were forming a rather

<sup>26</sup> Celestine N. Bittle, *A Romance of Lady Poverty*.

<sup>27</sup> Walter Elliott, *The Life of Father Hecker*.

distinct group. Father Hecker, the leader of the little band, went to Rome to clarify the situation. He and his companions were handed their dismissal from the congregation and then the permission by the Holy Father to form their own religious society. Their ambition to preach missions to non-Catholics could now be carried out. In order to reach those outside the fold more easily, they instituted the apostolate of the press, and have since published many pamphlets in explanation of the doctrines of the faith. They are particularly known for their periodical, *The Catholic World*. To carry out their apostolate with greater effect, they founded the Catholic Publication Society, which was warmly praised by the hierarchy in the second plenary council.<sup>28</sup> Even though the membership of the Paulists has never been very large, they have tried to impress upon the non-Catholic mind the thought that the Church is not merely a conglomeration of Europeans, but that it is universal and therefore has the right of existence in our democratic society.

Three brotherhoods of this decade also deserve mention. In 1853 Bishop Timon of Buffalo founded the Brothers of the

<p><b>Holy Infancy</b> <b>and Francis-</b> <b>can Brothers</b></p>	<p>Holy Infancy and Youth of Jesus to care for poor and wayward boys and to instruct them in arts and industries. Although doing important work, this brotherhood has not grown large in numbers because it is confined to its one place at Lackawana, New York. In 1858 the Franciscan Brothers came from Ireland, at the urgent request of Bishop Loughlin, to open schools in his diocese of Brooklyn. Because they have remained a diocesan institute their number has not gone much beyond the hundred mark, but their work is most efficient in the grade and high schools of the diocese and in their own college.</p>
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The Brothers of St. Francis Xavier, or Xaverian Brothers, made their first establishment in this country in 1854 at Louisville, Kentucky. The main field of labor for the 400 brothers is now the United States. They conduct grade and high schools, industrial schools, and colleges. They owe the inspiration for

<sup>28</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 214.

their establishment to Theodore Rykens, who visited the United States in 1832 and was deeply impressed with the necessity of having brothers instruct Indian boys.

Five years later he returned to this country for the purpose of consulting with some bishops

**Xaverian  
Brothers**

on the feasibility of founding a religious society of brothers to carry out his plan. Seven bishops gave their approval, but they advised him to lay the foundations in Belgium, where he could more easily obtain vocations for the brotherhood, and they also advised him to consider the instruction of boys in general rather than to restrict his purpose to the Indians. The Bishop of Bruges took Rykens under his protection. When the society was established, its members were immediately employed in their home country. The American purpose seemed forgotten until the pleas of Bishop Spalding finally brought them to Louisville.

Despite the good work the brothers were doing, even though their number was never commensurate with the importance of their labors, the bishops seem to have forgotten them, for they do not mention them specifically in their pastoral letters. The sis-

**Praise of  
the Sisters**

ters, however, are extolled in the pastorals of both the first and the second plenary council. In the letter of 1852 we read:

Nor can we close this Letter without addressing the consecrated Virgins, who, in the admirable variety of occupations, suggested by zeal and charity, are now, as in the days of St. Cyprian, the more illustrious portion of the flock of Christ, the flower and ornament of the Church. Them we address, after the example of the same holy martyr, in language of affectionate reverence rather than in the words of authority. Them also we must exhort to keep their lamps filled with the oil of good works; to labor assiduously to render themselves still more and more worthy of their Heavenly Spouse, by going from virtue to virtue; and them also we must admonish, that in proportion to the sublime course of religious perfection on which they have entered, is the solicitude we feel that they should secure the crown which is to be their exceeding great reward.<sup>29</sup>

<sup>29</sup> *Ibid.*, pp. 193 f.



During this decade of the fifties, sisterhoods <sup>30</sup> came to this country in growing numbers. In 1854 Ireland sent the Sisters of the Presentation of the Blessed Virgin Mary, who now number about 1,100 in this country. France sent five different sisterhoods <sup>31</sup> between 1851 and 1856, but they have remained small communities.

Communities of sisters founded in Canada followed the generous example of their sisters in France. At first they occupied themselves with the French-speaking Catholics, but gradually they took over work among all groups. The Grey Nuns, also called Sisters of Charity, were founded at Montreal in 1738, and in time had two offshoots, the Grey Nuns of the Cross and the Grey Nuns of the Sacred Heart. Starting in 1855, all three communities began to send sisters to our country, mostly to the northeast, and together they now number about 700 in the United States. The Sisters of Charity of Providence started their work in the northwest in 1856, about twelve years after their founding, on account of the petitions of Archbishop Blanchet and Father De Smet. Their United States contingent has now grown to more than 700. The Sisters of the Holy Names of Jesus and Mary, also a recent Canadian foundation when they came to the United States in 1859, were invited by Archbishop Blanchet. They now have almost 1,200 professed sisters in our country in one province in the East and another in the West.

In 1852, Germany sent Benedictine Sisters to St. Marys, Pennsylvania, through the combined efforts of Father Boniface Wimmer, O.S.B., and the Ludwig-Missionsverein. They came from the convent at Eichstaedt in Bavaria. New convents were rapidly added to the original convent in Pennsylvania with the

<sup>30</sup> Elinor Tong Dehey, *Religious Orders of Women in the United States*.

<sup>31</sup> Sisters of Charity of St. Augustine and Ladies of the Sacred Heart of Mary to Cleveland in 1851, Congregation of the Incarnate Word and the Blessed Sacrament to Texas in 1853, Sisters of St. Joseph of Bourg to New Orleans in 1855, Daughters of the Cross to Natchitoches in 1855.

aid of the Bavarian motherhouse, but principally because native vocations became numerous. Other Benedictine Sisters came in time from Switzerland and France. In 1922 eleven of the convents, with the present 1,800 professed sisters, were loosely connected in the Congregation of St. Scholastica.<sup>32</sup> Another Congregation, which was formed in 1937, has seven convents and 1,200 professed sisters. The eight remaining convents of diocesan jurisdiction count about 2,300 professed sisters. These more than 5,000 Benedictine Sisters have made a valuable contribution to Catholic education in the United States. Within this decade Bavaria also sent Ursulines and Dominican Sisters. In 1858 the Rhine region of Germany gave us the Sisters of the Poor of St. Francis.

But the religious spirit also grew on our own soil. In 1855 the saintly Bishop John N. Neumann founded the Institute of the Third Order of the Sisters of St. Francis in Philadelphia. This congregation has now more than 1,400 professed sisters, who are sometimes called the Glen Riddle Sisters. Four other congregations sprang directly or indirectly from these sisters. In the year of Bishop Neumann's foundation the Sisters of St. Francis of the Mission of the Immaculate Virgin, whose motherhouse is now at New Hamburg, New York, also came into existence. In 1851 the Rev. F. J. Rudolf caused the founding of the Sisters of the Third Order of St. Francis at Oldenburg, Indiana. At the end of the decade, in 1859, the Very Rev. Pamfilo di Magliano, O.F.M., founded the Third Order Regular of St. Francis at Allegany, New York. In 1858 the Congregation of St. Agnes was founded in Wisconsin by the pioneer missionary, Father Casper Rehr. When the congregation was threatened with extinction, Father Francis Haas, O.F.M. Cap., took over the guidance, arranged to have the motherhouse set at Fond du Lac, Wisconsin, and helped the sisters to lay the foundations for the present successful existence of the congregation. All these sisterhoods now have between 500 and 1,000 professed sisters in each community.

**Sisters of the  
United States**

<sup>32</sup> Sister M. Regina Baska, *The Benedictine Congregation of St. Scholastica*.

While the bishops were promoting religious life and were endeavoring to instill true Catholic life into the hearts of the faithful, two of them could look back to an early life outside the Church. These converts were Bishop Josue M. Young of Erie and Bishop James Roosevelt Bayley of Newark. In the middle of the decade they witnessed the conversion of the Episcopal bishop of North Carolina, Dr. Levi Silliman Ives, who left his position with the knowledge that he could not have a similar one in the Catholic Church because he was married, and yet took upon himself the resulting hardships in the spirit of true Christianity.

During this same decade there lived three bishops who conformed themselves to their own teachings so well that movements have been inaugurated to have them declared saints by Holy Church. The process for the beatification of the Venerable John Nepomucene Neumann, C.SS.R.,<sup>33</sup> was begun in Rome on December 15, 1896. He was a Bohemian by birth, was ordained in 1836 at New York, was the first Redemptorist to be professed in the United States, and succeeded Bishop Kenrick as the ordinary of Philadelphia (1852-60). His efforts were directed principally toward the care of the immigrants and the education of the children. The other two bishops, who are looked upon as saints but whose process for beatification has not yet been taken up in Rome, are Bishop Peter J. M. Loras<sup>34</sup> of Dubuque, French by birth, who joined the new diocese of Mobile and then came to Dubuque as the first ordinary in this pioneer country, and Bishop Frederick Baraga,<sup>35</sup> a Slovenian, who worked among the Indians and the whites of Upper Michigan, became its first vicar apostolic in 1853, first bishop in 1857, and died in 1868 after a life of indefatigable service for those entrusted to his care.

<sup>33</sup> John N. Berger, *Life of the Right Reverend John N. Neumann*.

<sup>34</sup> Louis de Cailly, *Memoirs of Bishop Loras*; M. M. Hoffman, *The Church Founders of the Northwest*.

<sup>35</sup> Joseph Gregorovich, *The Apostle of the Chippewas. The Life Story of the Most Reverend Frederick Baraga*; Chrysostomus Verwyst, *Life and Labors of the Rt. Rev. Frederic Baraga, First Bishop of Marquette*.



The bishops were impressed with the expansion of the Church and the spiritual growth of the faithful during this decade. We can understand their rejoicing when in their letter of 1852 they tell the faithful: "We thank the Giver of all good gifts for the extraordinary benediction which He has hitherto bestowed upon our efforts, and those of the venerable men whose places we fill. We rejoice at having the opportunity of bearing public testimony to the generous assistance which we have received from our flocks in our respective dioceses."<sup>36</sup>

### Gratitude of the Bishops

Amid this rejoicing it is hard to understand that at this very time the Church was weathering one of the worst storms of insidious persecution. The bishops give an indication of these troubles when they exhort their flocks:

### Exhortation to Patriotism

Attachment to the civil institutions under which we live, has always marked our conduct: and if we address you on this subject, it is not from any apprehension that you are likely to vary from the course which you have hitherto pursued. After the example of the apostle, St. Paul, we cannot, however, deem it altogether unnecessary to exhort you ever to discharge your civil duties from the higher motives which religion suggests. Obey the public authorities, not only for wrath but also for conscience sake. Show your attachment to the institutions of our beloved country by prompt compliance with all their requirements, and by the cautious jealousy with which you guard against the least deviation from the rules which they prescribe for the maintenance of public order and private rights. Thus will you refute the idle babbling of foolish men, and will best approve yourselves worthy of the privileges which you enjoy, and overcome, by the sure test of practical patriotism, all the prejudices which a misapprehension of your principles but too often produces.<sup>37</sup>

Despite this expression of patriotism by the bishops, the nativists were gathering their forces for the annihilation of the Church in one of the most bloody and dastardly attacks yet sustained in the United States.<sup>38</sup> It is true that the attacks were not always directed solely against the Church and were said to

<sup>36</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 187.

<sup>37</sup> *Ibid.*, p. 192.

<sup>38</sup> Ray Allen Billington, *The Protestant Crusade*, pp. 262-436.

have as their purpose the chastening of the immigrants, yet the brunt of the attack usually had to be borne by the Church as a supposedly foreign power. Even Archbishop  
**Bigotry** Bedini, in his report to the papal Secretary of State,<sup>39</sup> had to concede that much of the trouble was caused by the influence of the forty-eighter infidels over some German immigrants and by the intemperance of many Irish immigrants. But the continual direction of the attacks against the Church in vexatious interference and bloody attacks can be fully explained only by the hatred of the bigots for everything Catholic.

The collapse of the open attacks by the bigots toward the end of the forties drove the assailants to the underground of  
**Know-Nothing** secret societies. There they were more successful in the early fifties by the inauguration of the Know-Nothings. At this time the open controversy between the North and the South had subsided to some extent on account of the enactment of the 1850 Omnibus Bill, and therefore the bigots could again call attention to the growing power of the immigrants and the rapid spread of the Catholic Church. By 1854 the Know-Nothings had become so influential by their secret infiltration tactics that they controlled some State legislatures and had effectively penetrated Congress itself. But in this year the passage of the Kansas-Nebraska Bill brought a renewal of the North and South discussions. The Know-Nothings were drawn above ground into these quarrels, and they could not stand up in the light. They were still able to set up Fillmore as their candidate for the presidency in 1856, but all this open growth was not conducive to the health of the society. Very soon their quarrels were submerged in the greater struggle between the States.

The Know-Nothings were joined in their attacks by some militant Protestants, who thought they could discern the total collapse of the Catholic Church in the near future. To their way of thinking, conditions in Europe presaged this collapse. Italy had in part risen up against the pope. French Catholics

<sup>39</sup> *Historical Records and Studies*, XXIII (1933), 262-436.

were not in agreement among themselves. Germany was breeding a gang of intellectual malcontents, who were endangering the Church in the home country and could be used to influence the Catholics in our country. **Protestants**

England was vehemently protesting the restoration of the hierarchy and was causing upheavals. Spain could not drag herself out of her dynastic revolutions and was sadly influencing the Church. Consequently these Protestants thought it should not be difficult to persuade the Catholics in this country that their Church was nothing more than an antiquated "medieval" fossil for which there was no future. Meanwhile they judged that some prodding, with the aid of the nativists, would help to promote their cause.

Most absurd and petty of the annoyances brought about by these combined Know-Nothings and Protestants was the one perpetrated in the nation's capital. In 1852 Pius IX sent a marble block to be placed in the Washington monument then being **Washington Monument**

erected, as a token of friendship to the people of the United States and of homage to the Father of Our Country. Protests were heard immediately, and the Protestants decided to have another block with a scurrilous anti-papal inscription set next to the papal gift. Washington was in a turmoil over the block of marble. After two years of squabbling a mob one night seized the block and threw it into the Potomac and thus put an end to this silly attack.

New fires were added to the absurdity upon the arrival in this country of the Hungarian revolutionary, Louis Kossuth, who had taken a prominent part in the ill-fated drive for independence of his home country. He was received with acclamation **Louis Kossuth**

as a martyr in the cause of independence. The initial reception lacked nothing of the triumph reserved for heroes. Sensing the possibility for his cause in an attack upon Catholics, he lost no time in loosing his vitriolic explosions. But the ardor of the "patriots" cooled when they discovered that he had come to collect funds for his revolutionary tactics, which could easily



entangle us in the European embroglio. Kossuth left the country unaccompanied and alone after having contributed his quota of ill will toward the Church in the United States.

Another visitor to our shores in 1853, Archbishop Cajetan Bedini,<sup>40</sup> almost lost his life in his attempt to show the good will of the Holy Father to our country. Ostensibly he was on his way to Brazil as the apostolic nuncio to that country, but he was ordered by Pius IX to stop in the United States in order to deliver an official letter of friendship to President Pierce. At the same time he was commissioned to seek a solution for the trustee troubles in Buffalo and Philadelphia and to report on the condition of the Catholic immigrants about whom disquieting rumors were reaching Rome. It was thought with good reason that the real purpose of his visit was to arrange for the establishment of an apostolic nunciature in Washington, besides the consulates, for the Papal States had no ranking representative in our country since the 1847 appointment of a minister for Rome by President Polk. This part of the mission failed, as could be expected in those days of turmoil.

Washington tendered a respectful reception to the Archbishop, but unfortunately the officials did not dare offer official protection when his life was endangered by the attacks of the Know-Nothings, which were spearheaded by some revolutionary Italians under the leadership of Alessandro Gavazzi, an apostate Italian priest. Wherever Bedini went Gavazzi followed and lashed out unspeakable diatribes with his vitriolic tongue. He went so far as to plot the assassination of the Archbishop. But the prelate moved imperturbably from place to place, and in the end gained the admiration of the better classes of society. He endeared himself to the Catholics by his noble bearing amid all the turmoil. In Milwaukee he dedicated the new cathedral. In New York he consecrated three of the new bishops appointed at that time. Yet his was an ill-timed visit.

The Know-Nothings had by this time come to the height

<sup>40</sup> *Ibid.*, 87-170.

of their power. Fortunately for the cause of democracy they chose incompetent representatives in the legislative chambers. All that these were able to do was to show their venom by passing a mass of nuisance laws that were later declared null and void because they went beyond the bounds of constitutionality. Particularly obnoxious were their nunnery inspection laws, which were carried out with disgraceful abandon in some places. But the appeal to violence caused disaster in many places because Catholics could no longer expect the protection of the laws. Churches were defiled or destroyed by gunpowder and incendiarism. Catholic children were disbarred from public schools or were treated shamefully when they refused to read the Protestant version of the Bible. Catholics were kept from voting by threats of violence, killings, and the destruction of their homes, as on Bloody Monday, August 5, 1855, in Louisville, Kentucky.<sup>41</sup> Priests were treated with greatest insolence, like the Jesuit Father John Bapst at Ellsworth, Maine. And such examples were duplicated throughout the land.

### Violence

In later years Abraham Lincoln was said to have favored these outbreaks of violence against Catholics. His actual feelings are contained in a letter he wrote to a friend on August 24, 1855, in which he stated:

### Lincoln's Stand

I am not a Know-Nothing; that is certain. How could I be? How can any one who abhors the oppression of Negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except Negroes." When the Know-Nothings get control, it will read, "all men are created equal, except Negroes and foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia for instance, where despotism can be taken pure and without the base alloy of hypocrisy.<sup>42</sup>

<sup>41</sup> Sister Agnes Geraldine McGann, *Nativism in Kentucky to 1860*.

<sup>42</sup> F. A. Fink, *The Church in United States History*, p. 103.

Such were the sentiments of the better-minded Protestants after the fires had died down. They felt abashed at having taken part in such undemocratic demonstrations and were glad to forget their own transgressions when their thoughts were again turned to national problems through the Dred Scott Decision and the panic of 1857. But the embers of bigotry were not entirely extinguished. They were kept glowing for other conflagrations, when the winds would again be propitious to them.

### Ebb of Bigotry

As a rule, the bishops exercised great prudence during those days of stress and had their priests restrain the faithful from precipitate actions. As they foresaw, mob violence eventually proved the undoing of Know-Nothingism. Meanwhile they continued their assiduous care for the flock that had grown to 3,103,000 by the end of the decade and was under the immediate charge of 2,235 priests. Bigotry had flourished, but the Church in the United States was still flourishing when bigotry had died down.

### The Flourish- ing Church

## References

John Gilmary Shea, *The Catholic Church in the United States*, IV, 359-712; Donald Shearer, *Pontificia Americana*, pp. 251-321; Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 137-46; Theodore Roemer, *Ten Decades of Alms*, pp. 132-55.

The 1852 edition of *Concilia Provincialia Baltimori habita ab anno 1829 usque ad annum 1849* contains the decrees of the First Plenary Council of Baltimore. Peter Guilday, *A History of the Councils of Baltimore* and *The National Pastorals of the American Hierarchy*, implement the official decrees. The history of the American College in Rome is pictured in Henry A. Brann, *History of the American College*; the history of the college in Louvain will be found in *Diamond Jubilee of the American College of the Immaculate Conception*. The lives of some outstanding bishops of this decade are found in John N. Berger, *Life of the Right Reverend John N. Neumann*; Louis de Cailly, *Memoirs of Bishop Loras*; M. M. Hoffmann, *The Church Founders of the Northwest*; Joseph Gregorovich, *The Apostle of the Chippewas*. *The Life Story of the Most Reverend Frederick Baraga*; Chrysostomus Verwyst, *Life and Labors of the Rt. Rev. Frederic Baraga, First Bishop*



of *Marquette*. It will be best to consult Elinor Tong Dehey, *Religious Orders of Women in the United States*, for short sketches of the sisterhoods, but in one particular case much valuable information will be found in Sister M. Regina Baska, *The Benedictine Congregation of St. Scholastica*. For the religious communities of men, particular histories should be consulted, unless shorter sketches are sought in *The Catholic Encyclopedia*; but attention may be directed to Walter Elliott, *The Life of Father Hecker*; the second and third volumes of Gilbert J. Garraghan, *The Jesuits of the Middle United States*; and Celestine N. Bittle, *A Romance of Lady Poverty*. Good studies of the frontier are Peter Beckman, *The Catholic Church on the Kansas Frontier*; Sister M. Aquinata Martin, *The Catholic Church on the Nebraska Frontier*. Ray Allen Billington, *The Protestant Crusade*, must not be passed by in the study of the bigotry movement during this decade, even though one may not agree with all of his conclusions. A particular phase of bigotry will be found described in Sister Agnes Geraldine McGann, *Nativism in Kentucky to 1860*.

## CHAPTER XV

# *In the Days of Civil Strife* (1860-1870)

**T**HE sixties of the nineteenth century were hectic years in the United States. But our civil strife and its immediate aftermath were matching parts of a world pattern. **The Hectic World** Struggles for democratic rights, for unification, for domination, were cropping up on all sides. Internal struggles were avoided in England by the enactment of the electoral reform act of 1867, but it came immediately after the suppression of the Fenian revolt in Ireland and it was followed by the disestablishment of the Anglican Church in Ireland. France was rushing pell-mell toward the dissolution of the empire through the incompetency of the emperor and the astuteness of Bismarck. The Iron Chancellor pushed Austria out of her influential position in the German Confederation and by means of well calculated wars opened the road to the German Empire. In her own affairs Austria was compelled to adopt the *Anschluss* with Hungary.

At the same time the Piedmontese drove the Hapsburgs from Italy and gained a partial unification of the country, while waiting for the proper moment to complete it by the dispossession of the pope. Russia abolished serfdom, at least on paper, and at the same time suppressed most brutally the rights of the Poles. In the Far East, Japan began her modernization program when the emperor subjected the shogun to his own power, outwardly abolished serfdom, and then started Japan on the road to imperialism. While these things were developing, distance and time were shortened in means of

communication by the completion of the Suez Canal and the laying of the first permanent Atlantic cable. The Holy Father realized the materialist trends in most of these movements and bravely spoke out the mind of the Church by the publication of the *Syllabus of Errors* in 1864, and he convoked the Vatican Council in 1869 to prepare the way for the struggle against all the tendencies toward materialism.

Although the question of slavery had been stressed in the United States during the fifties, Lincoln tried to confine the struggle between the North and the South to the question of States' rights. Affirming that a State, once it had accepted the Constitution, could not withdraw from the Union and that secession was revolution, he was determined to protect the garrison at Fort Sumter and thereby he precipitated the Civil War. Although he had lofty political sentiments, they were not understood universally, and the abolitionists had their day when he proclaimed emancipation as a military measure. But this proclamation drew to the side of the Union the sympathy of the common people of Europe, who prevented their governments from making our Civil War a world war. It also gained the sympathy of the immigrants who were moving westward, even though they could not see the logic of their being compelled to bear arms after a short period of preparation for citizenship while the older citizens of means could buy their way out of the draft. Yet opinions remained divided, even in the North, concerning the necessity of continuing the war, as can be seen from the large vote polled for McClellan in the balloting of 1864. And the South herself became exhausted and sued for peace.

### Our Civil War

During the war the Catholics of the Nation were as much divided as their fellow citizens in their opinion about the right of secession and the slavery question.<sup>1</sup> As to slavery, the Catholics of the North quite generally held that the country would best be

### Slavery Question

<sup>1</sup> Benjamin J. Bliad, *Catholics and the Civil War*. The selected bibliography (pp. 151-53) will be found useful.



served by its abolition, but they were not abolitionists in the odious sense of the word. Many of them felt that there was no sense in warring for its abolition, since gradual emancipation could be resorted to and was being practiced by many Southerners. On the other hand, there were those in the South, including bishops and priests, who saw no moral turpitude in slavery itself, even though some of them had voluntarily manumitted their slaves. They held with Bishop England of an earlier date that Pope Gregory XVI, in his brief of December 3, 1839,<sup>2</sup> "condemns what our laws condemn as felony—the slave trade. Domestic slavery, as it exists in the Southern States, and in other parts of the Christian world, he does not condemn."<sup>3</sup> Yet even they foresaw the day when slavery would come to an end in our country. For the meantime they counseled charitable treatment of the slaves, and they insisted that the slaves be given full opportunity to practice their religion.

In the question of secession, all Catholics steadfastly maintained the duty of obedience to civil authority as counseled by bishops soon after the Civil War at the Second Plenary Council of Baltimore when they stated:

**Civic  
Obedience**

The enemies of the Church fail not to represent her claims as incompatible with the independence of the Civil Power, and her action as impeding the exertions of the State to promote the well-being of society. So far from these charges being founded on fact, the authority and influence of the Church will be found to be the most efficacious support of the temporal authority by which society is governed. . . . For the children of the Church obedience to the Civil Power is not a submission to force which may not be resisted; nor merely the compliance with a condition for peace and security; but a religious duty founded on obedience to God, by whose authority the Civil Magistrate exercises his power. This power, however, as subordinate and delegated, must always be exercised agreeable to God's Law. In prescribing anything contrary to that Law the Civil Power transcends its authority, and has no claim on the obedience of the citizen. . . . There may, indeed, be instances in which the individual Catholics will make a misapplication of the principle; or in which, while the principle of obedience to

<sup>2</sup> Donald Shearer, *Pontificia Americana*, pp. 202-5.

<sup>3</sup> *Ibid.*, p. 202.

Civil Authority is recognized as of divine obligation, the seat of that authority may be a matter of doubt, by reason of the clashing opinions that prevail in regard to that important fact. The Church does not assume to decide such matters in a temporal order, as she is not the judge of civil controversies, although she always, when invited to do so, has endeavored to remove the misconceptions from which disputes so often arise, and to consult for every interest while maintaining the peace of society and the rights of justice.<sup>4</sup>

The principles were clear enough; their application was not so easy during the war days, for there was question of where the lawful authority resided. The Catholics of the North held consistently to the existing Federal Union—some with bursts of outward enthusiasm, some rather apathetically, all of them in reasoned patriotism. In general, they were opposed to secession and hoped that the Union would be preserved, though some saw no harm in secession. Most of the bishops, priests, and their flocks in the South considered secession an accomplished fact, and therefore thought themselves obliged to transfer their loyalty to the newly established authority of the Confederate States. There can be no doubt about the sincerity of their convictions. Both sides followed them in offering their services to the cause they upheld. Where the Catholic Sheridan, Rosecrans, and others, distinguished themselves in the military service of the North; Beauregard, Semmes, and others fought just as bravely for the South.

### Secession Problems

Some of our bishops were enthusiastic supporters of the particular cause they upheld. Notable among those who gave special service for the preservation of the Union was Archbishop Hughes of New York. Although he refused an official mission as ambassador, he willingly went to Europe to gain sympathy for the cause of the North. The influence of his mission was felt particularly in France, where sympathy was running high for the South in official circles because it was thought that a separated South would be more sympathetic to France's ambitions in

### Northern Bishops

<sup>4</sup> Peter Guilday, *The National Pastorals of the American Hierarchy*, pp. 205 f.

Mexico. Hughes was able to bring enough diplomatic pressure on the officials to keep them neutral in the struggle and to prevent them from giving official recognition to the Confederacy. Indirectly he is said to have influenced Spain in the same direction, although Bishop Domenec of Pittsburgh deserves the principal credit for this neutrality. Bishop Fitzpatrick of Boston exerted his influence in Belgium.

On the other hand, Bishop Patrick Lynch of Charleston accepted the invitation of the Confederate president to visit

#### A South- ern Bishop

European countries on behalf of these States.

His visit was, however, not well timed, for the cause of the South was then on the verge of collapse. He carried a message of Jefferson Davis to the Holy Father, who was later accused of having given recognition to the Confederacy by a letter to this president. It is now known that the letter did not go beyond a recognition of the courtesy expressed in the President's letter, and that the sympathy of the pontiff rested with the North. After the war Bishop Lynch had some difficulty in obtaining the permission to return to his diocese, but it was finally granted through the influence of Archbishop Spalding of Baltimore, and with it a pardon by President Johnson.

Yet the bishops of both sides were desirous of peace. They were strengthened in their desire by the special letters of Pius

#### Plea for Peace

IX to Archbishop Hughes of New York <sup>5</sup> and to Archbishop Odin of New Orleans,<sup>6</sup> in which he implored them to use their in-

fluence that the domestic strife might soon come to an end. Consequently the prelates on both sides of the struggle did all in their power to bring about a just and lasting peace. They expressed their minds particularly by the prayers and the days of penance they prescribed within their own jurisdictions.

Bishops in various parts of the North also used their influence to stop the draft riots, which were becoming a real

<sup>5</sup> Shearer, *op. cit.*, pp. 326-28.

<sup>6</sup> Blied, *op. cit.*, p. 89.



menace. In this they undertook a most difficult task, for there were many who considered the draft unconstitutional and unjust in its application and who therefore saw nothing wrong in opposing its enforcement.

## Draft Riots

It permitted exemption for those who would provide a substitute; there was no exemption for the clergy. Since the poor could not provide the necessary \$300 for a substitute, they could not be exempted. To add to their misery, it was said that the enforcement was at times carried out without any sense of justice and in a cruel manner. Those who might have worked their way out of the draft were often deprived of this means of escape by the wanton closing of factories in order to force enlistment. In the larger cities Catholics were also implicated in the riots, even though they were generally not the leaders but were egged on by unprincipled rabble rousers. Gradually the advice of the bishops prevailed over the members of their own flocks, and the disturbances subsided.

The higher officials of the government were usually grateful to the bishops and priests for their cooperation in preserving order and upholding government objectives, and tried to keep from interfering in ecclesiastical matters. However, Archbishop Martin J.

## Government Interference

Spalding noted this in his diary while still in Louisville: "There appears to be no doubt that the Government has interfered at Rome in regard to the appointments to the sees of Baltimore and New York." <sup>7</sup> Bishop John Lancaster Spalding offers the following explanation:

But when, during the excitement of the late civil war, which seemed to threaten our national existence, the two most important sees—those of Baltimore and New York—became vacant, there seemed for a while to be a disposition to meddle with the liberty of action of the church in the choice of bishops. The urgency of the times had given to the authorities in Washington a power which they had never before exercised; and, as power often gains increase of appetite from what it feeds upon, they were inclined to stretch their jurisdiction as far as possible, without

<sup>7</sup> J. L. Spalding, *The Life of the Most Rev. M. J. Spalding, D.D.*, p. 258.

having any very nice regard for the limits assigned to it by the organic law of the land.<sup>8</sup>

The eventual appointment of two native Americans, Spalding of Louisville for Baltimore to succeed Kenrick and of McCloskey of Albany for New York, caused general satisfaction. As they had proved themselves excellent ordinaries in their respective dioceses, they continued to show themselves sensible patriots in their archdioceses.

But the petty bigotry of the preceding decade had not yet died out among some lower officials in the government and in our armed forces. Catholics were often made the butt of ridicule and discrimination. When the invasion was carried into the deeper South, there was often cause of complaint against commanders who showed their contempt for Catholics by destroying churches and parish property unnecessarily, by commandeering their use for military purposes even though other places could have been found quite conveniently, and even by stabling their horses in the churches. In some of the border States orders were issued that practically subjected the clergy to the civil power in the exercise of their duties. That these measures were unjust was proved by declarations of the Supreme Court after the war.

Although chaplains were to be assigned to the armed forces by order of Congress, the choice of the respective chaplain was generally left to the vote of the regiment.

**Chaplains** If the Catholics were in the minority, they could not expect the service of priests. For that matter, there were so few priests in the established parishes that the bishops could spare few for military service, and these were usually assigned for limited periods so that they would not be absent from their parishes for too long a time. On this account, and because of the incompleteness of the records, it is quite impossible to know how many chaplains were assigned to this specific duty. But the soldiers were not entirely neglected in spiritual matters, for neighboring priests,

<sup>8</sup> *Ibid.*

both of the North and of the South, often came to the camps and offered their services while the troops were in the neighborhood. However, we have the names of forty regularly assigned chaplains in the armies of the North and of about twenty-eight in the armies of the South. It is surprising that, despite the want of exemption of priests from the draft, it is not known that any one was compelled to serve among the combatants.

The most profound impression was made upon Catholics and non-Catholics alike during the days of the civil conflict by the sisters who volunteered to care for the sick and wounded soldiers immediately behind the battle lines and in the military hospitals. The service was all the more heroic because the sanitary conditions in the improvised hospitals were abominable—some warehouse often serving the purpose—and because the government was generally not able to furnish sufficient doctors and supplies. These more than 600 sisters heroically offered their service of charity to alleviate the sufferings of others, often at the risk of their own lives. They expected their reward from God, but they found a certain compensation in being able to help the dying prepare for death or to bring them into the bosom of the Church. The unselfish sacrifices of the sisters could not but be noticed even by those who had been brought up in suspicion of the Church and her practices. Here they saw the opposite of what they had been taught to believe in practical life every minute of the day and night.

**Sisters**

Public expression of the Nation's gratitude has been given by the erection of the monument, *Nuns of the Battlefield*, in our capital. Among the sisters usually mentioned in this connection are the Daughters of Charity, the Sisters of Charity, the Sisters of Our Lady of Mercy, the Sisters of Mercy, the Ursulines, the Sisters of St. Dominic of several communities, the Sisters of the Poor of St. Francis, the Sisters of the Holy Cross, the Sisters of St. Joseph, the Sisters of Our Lady of Mount Carmel, the Sisters of Providence. But this list does not by any means exhaust the enumeration. Many other communities would have offered

**Nuns of the  
Battlefield**



their services at the front had they not been detained in their own convents to care for the great numbers who were brought home and had to be cared for in the regularly constituted hospitals or in hastily improvised infirmaries. All these sisters must be remembered for their heroic service in the cause of charity. And they must be still more remembered on account of their service to a better understanding of the Church and all it stands for; no one who experienced their unselfish charity could long remain a bigot.

The victory for the Union was not yet entirely completed when a frenzied little group of men plotted and carried out the assassination of Abraham Lincoln, April 14, 1865, at Ford's Theatre, Washington, by the hands of Wilkes Booth. It came as a shock to the Nation. Most of the bishops publicly deprecated the dastardly deed and ordered public prayers for the welfare of the country that was so sorely stricken. Catholics joined with their fellow citizens in denouncing the deed, but bigotry again saw an opportunity of awakening latent animosities against them. Before long they were accused of complicity in the assassination. To satisfy the shouting crowds, Mrs. Sourrat had to be sacrificed, even though no one any longer believes in her guilt. But the North launched a bitter campaign of revenge against the South. Although Lincoln and his successor practically reconstructed most of the South, the Black Republicans brought confusion to the country by their vengeful opposition to the former enemies and to everyone who thought otherwise than themselves.

It was at this time that Archbishop Martin John Spalding was ordered by the Holy See to call, and to preside at, the Second Plenary Council of Baltimore in the autumn of 1866.<sup>9</sup> The country looked up in surprise. To many it seemed incomprehensible that, while the citizens were still sharply divided on many counts, the bishops of the North and the South could get to-

### Assassination of Lincoln

### Archbishop Spalding

<sup>9</sup> Shearer, *op. cit.*, pp. 329 f.

gether for a peaceful discussion of their problems. But the Archbishop considered the time opportune, "that at the close of the national crisis, which had acted as a dissolvent upon all sectarian ecclesiastical organizations, the Catholic Church might present to the country and the world a striking proof of the strong bond of unity with which her members are knit together." <sup>10</sup> He felt no anxiety concerning unpleasant discussions that could arise, for "the bishops were to meet to attend to their own business, and not to meddle with the affairs of the state; and he thought he understood the public sentiment of the nation well enough to feel confident that in doing this they could have nothing to fear." <sup>11</sup>

When the archbishops and bishops met on October 7, 1866, for the opening of the council,<sup>12</sup> there remained no doubt the Archbishop was correct in his surmise that no personal animosity existed between the bishops of the North and those of the South. They were gathered in Baltimore to devise ways and means for the government of the

**Second  
Plenary  
Council**

Church in the United States in accordance with the changing conditions that were developing, particularly on account of the emancipation of the Negroes and the growing immigration. For the first time in the history of the Baltimore councils, matters of faith as they pertained to our country were given a prominent place in the discussions. The proceedings of the council and the decrees enunciated were published in a stately volume of almost four hundred pages.<sup>13</sup> The decrees are listed under fourteen headings and form, as Archbishop Spalding had envisaged, a *codex iuris* for the Church in the United States.

A writer in one of the foremost reviews of France made the following observations about this council:

We are struck by the wisdom and prudence which characterize the decrees of this Council. . . . We here find evidence of that American

<sup>10</sup> Spalding, *op. cit.*, p. 298.

<sup>11</sup> *Ibid.*, pp. 299 f.

<sup>12</sup> Guilday, *A History of the Councils of Baltimore*, pp. 187-220.

<sup>13</sup> *Concilii Plenarii Baltimorensis II, Acta et Decreta.*

good sense, eminently exact and practical, which, in dealing with lofty things, seizes them principally by their positive side, and which, without losing sight of principles, yet adapts them to times and circumstances. If doctrine is greatly represented in this volume, mere speculation occupies but small space. Above everything else, the Council has aimed

### Critique

to be a work of organization. Not less remarkable for what it has not said than for what it has said, it seems to embody the device of the poet: *Semper ad eventum festinat*. No superfluous details, no useless erudition; everything bears the seal of legislation soberly but firmly motivated, wherein nothing is omitted that can enlighten and convince the mind, and nothing is allowed to lengthen what should be short, or complicate what is simple. It is a majestic monument of simple and severe proportions, in which art seems neglected, but is by no means wanting.<sup>14</sup>

An important topic of discussion was the care to be bestowed upon the increasing Catholic population, which by the end of the decade increased to 4,504,000, of whom 741,000 were newly arrived immigrants. The number of priests was also increased by about 1,500 to 3,780 at the end of the decade. Since nothing had been done during the civil strife regarding the multiplication of dioceses, this matter received careful consideration, and resulted in the creation of new dioceses and vicariates. In the western regions three vicariates apostolic were established by Propaganda in 1868. One embraced the territory of Arizona,<sup>15</sup> another the territories of Utah and Colorado,<sup>16</sup> the third comprised the territory of Idaho,<sup>17</sup> and it seems also the territory of Montana. North Carolina<sup>18</sup> was separated from Charleston and was established as a vicariate apostolic. At the same time Marysville, which had been taken from the archdiocese of San Francisco in 1860 and made a vicariate, was changed into the diocese of Grass Valley.<sup>19</sup> From the previously existing dioceses

<sup>14</sup> Spalding, *op. cit.*, pp. 317 f.

<sup>15</sup> Shearer, *op. cit.*, pp. 352-54, including note on p. 353.

<sup>16</sup> *Ibid.*, pp. 336 f. In 1886 the vicariate was divided, and Colorado became the diocese of Denver in 1887.

<sup>17</sup> *Ibid.*, pp. 348 f. According to the official document: the territory of Idaho and that of Montana west of the Rocky Mountains.

<sup>18</sup> *Ibid.*, pp. 344 f.

<sup>19</sup> Sacramento since 1886. The official documents for the erection of this and the



in New York the diocese of Rochester <sup>20</sup> was carved out. The diocese of Wilmington was created to embrace Delaware and some adjacent districts of Maryland and Virginia. The dioceses of Harrisburg and Scranton were newly formed out of parts of several dioceses in Pennsylvania. The diocese of Columbus was created in Ohio, and the dioceses of Green Bay and La Crosse in Wisconsin. Part of Missouri was taken from the archdiocese of St. Louis and made the diocese of St. Joseph.

The number of priests was augmented during the days of the Civil War by the arrival of two religious communities from Europe. The Marists arrived in Louisiana in 1863, at the request of Archbishop Odin, to care for a French parish and a college. They

**Religious  
Priests**

have since expanded their activities to other parts of the country and have divided their 200 priests into two provinces. The Carmelites, who had individual members working in our country during the mission days, returned to the United States in 1864, when they made an initial establishment at Leavenworth, Kansas, and then slowly moved to the East. The discalced branch of the order came to Wisconsin only after the beginning of the present century from Bavaria and were later united in a province with some later arrivals from Spain.

At the close of the Civil War two communities of brothers established themselves in this country to take charge of charitable institutions. The Congregation of the Brothers of Charity started their American foundation in 1865 at Montreal, but they also

**Religious  
Brothers**

settled in Massachusetts, taking care of men and boys with various kinds of handicaps. Their principal motherhouse is in Belgium. The Alexian Brothers came from Aachen, Germany, in 1865 and opened their first hospital for men at Chicago. They now have a community of about 200 brothers in hospitals and institutions for men in various parts of the country.

The good work of the sisters during the war was still fresh in

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remaining dioceses named in this paragraph will be found in Shearer, *op. cit.*, pp. 334-47. For the ordinaries of the dioceses in this paragraph, see the Appendix.

<sup>20</sup> By mistake the official document calls it the diocese of Buffalo.

the minds of the bishops when they wrote after the Second Plenary Council:

We discharge a grateful duty, in rendering a public testimony to the virtue and heroism of these Christian Virgins; whose lives shed the good odor of Christ in every place, and whose devotedness and spirit of self-sacrifice have, more perhaps than any other cause, contributed to effect a favorable change in the minds of thousands estranged from our faith. To each of them, however, we feel impelled to address the words spoken to the angel of the Church of Philadelphia: "Hold fast that which thou hast, that no one take thy crown."<sup>21</sup>

While the earlier communities of sisters continued their efforts in the various fields of charity and expanded their work as their numbers increased, new communities also came from Europe to help during this war decade and its aftermath. France sent the **French Sisters** Sisters of the Holy Humility of Mary, or Blue Nuns, in 1864. They made their first foundation in the diocese of Cleveland. After some of the sisters had separated from the European motherhouse, they continued as a separate foundation, just as the others are now no longer dependent on France. In 1866 Bishop Dubuis induced the Sisters of Divine Providence to come to Texas to teach in the schools. They have also separated themselves from the French motherhouse and have become a thriving community. Others who arrived later and settled in Kentucky have maintained their French dependence.

A most sympathetic chord was struck in the hearts of our citizens when the Little Sisters of the Poor came to this country in 1868 to care for the aged poor. They have grown to almost 900 professed sisters in our country, and their many homes are united in three provinces. Although they were founded only in 1839, they grew so rapidly in France on account of their filling a real need that they were able to staff their first foundations in the United States entirely with professed sisters of the home country. Their early growth in this country was equally amazing.

<sup>21</sup> Guilday, *The National Pastorals of the American Hierarchy*, pp. 222 f.

In 1868 they started foundations in Brooklyn, Cincinnati, and New Orleans. The next year they were ready for foundations in Baltimore, St. Louis, Philadelphia, and Louisville. After two more years they established houses in Boston, Cleveland, and New York. And again after two years they settled in Washington, Albany, and Pittsburgh. These thirteen houses were all founded through sisters who came from France. After this they could rely on vocations in our country and, through the young ladies of the United States who joined the community, they are now continuing their beneficent labor of charity among the aged poor.<sup>22</sup>

An unusual establishment was that of the Society of the Holy Child Jesus, which was brought to our country in 1862 by the foundress, Mother Cornelia Connelly. When Cornelia Peacock of Philadelphia married Pierce Connelly he was an Episcopalian minister and she was also an adherent to that faith. Having established their home in the South and being much interested in religious affairs, both finally came to the conclusion that they could find salvation only in the Catholic Church. They moved to Italy, and there Pierce began to long for the priesthood. In order that he might carry out his desire, Cornelia was agreeable to enter a religious community after provision had been made for their children. After consultation with His Holiness Gregory XVI, Cornelia then went to England and founded the Society of the Holy Child Jesus for the education of children. The community prospered. But Pierce had become a renegade after his ordination to the priesthood and tried to break up the sisterhood. Mother Cornelia was able to contravene his many machinations. Her great ambition was satisfied when she established her community in the United States, where it has now grown to almost 400 professed sisters.

### Holy Child Jesus

<sup>22</sup> An old Canadian foundation, the Sisters of the Congregation of Notre Dame, started their work in our country in 1860 among the French-speaking Catholics of Bourbonnais, Illinois, and they are now represented in Illinois, New York, and the New England States. In 1863 Belgium sent the teaching Sisters of St. Mary of Namur at the request of Bishop Dubuis. In 1868 Germany gave us the Poor Handmaids of Jesus Christ. From Italy the Missionary Sisters of the Third Order of St. Francis, also called the Gray Franciscan Sisters, came to New York in 1865 to undertake educational and social work.



Most of the sisterhoods that were founded in the United States during this decade adopted the Rule of the Third Order of St. Francis. Two of these in New York and one in Pennsylvania were offshoots of Bishop Neumann's foundations. But others were entirely independent foundations, such as the one at Joliet, Illinois, in 1865; at Clinton, Iowa, originally founded in Kentucky in 1868; the Franciscan Sisters of Christian Charity, founded near Manitowoc, Wisconsin, in 1869; and the Sisters of the Third Order of St. Francis of Penance and Charity, founded in the same year at Tiffin, Ohio.

Besides seeking sisters in France, Bishop Dubuis conceived the idea of founding an indigenous community. He gathered some likely candidates and then sent them to France in 1866 to be instructed in the religious life. That was the beginning of the Congregation of the Sisters of the Incarnate Word. Soon after the start in Texas, the sisters extended their activities to Louisiana and California. A separate foundation was also made from the original establishment in Texas. All these sisters now number almost 1,700 in the United States.

It was fortunate for the Church that during the hectic decade of the sixties Europe was not only continuing to send us her emigrants but was also supplying us with priests, brothers, and sisters. This was all the more important because the westward movement was augmented when the first railroad link between the East and the West was completed in 1869, and helped to bring statehood to Kansas, Nebraska, and Nevada. The immigrants were not slow in making use of the very liberal government land grants of 1862. This complicated the problems of the Church, for more parishes and priests had to be provided for those who brought with them from Europe their individual customs and languages. At the same time the problem of caring for the emancipated slaves confronted the bishops. Catholic schools were needed on account of the difficulties caused to Catholic children by many officials in public schools. And in

the midst of all these difficulties the Church had to rely more and more on the good will of the faithful for financial aid because the mission-aid societies were beginning to diminish their contributions to this country.

The expansion of our country to include Alaska by its purchase in 1867 was a problem of another kind. Its solution had to be postponed. The Russians had begun to establish their Orthodox Church in Alaska as early as 1794, at the express command of Catherine II. The Catholic evangelization was taken up only in 1871, not by missionaries from the United States but by the Oblates of Mary from Canada. They retired from this field of labor a few years later when Bishop Charles John Seghers of Victoria was put in charge and asked the Jesuits to take over the district. He himself was killed by a crazed guide while exploring the region. In 1894 Alaska and the Aleutian Islands were made a prefecture apostolic and put in charge of the Jesuits. In 1916, four years after Alaska had become a territory, the prefecture was raised to the status of a vicariate apostolic, with the zealous Bishop Joseph Crimont, S.J., as the first vicar apostolic.

**Alaska**

In their pastoral letter after the Second Plenary Council of Baltimore the bishops avowed their deep attachment to the Holy Father. They asked the faithful to contribute generously in the annual collection to help him because "the richest and most fertile portions of the States of the Church have been wrested from him by violence, and his position has become still more critical and embarrassed." <sup>23</sup> At the end of the decade they were enabled to show their personal devotion to the Holy Father, when he called them to assemble in Rome, together with all the bishops of the world, to take part in the Vatican Council. The waning days of the decade witnessed the opening of this memorable council, but its important decisions were carried over into the beginning of the following decade.

**Attachment  
to the  
Holy Father**

<sup>23</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 208.

## References

John Gilmary Shea, *The Catholic Church in the United States*, IV, 366-720; Donald Shearer, *Pontificia Americana*, pp. 320-49; Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 146-54; Theodore Roemer, *Ten Decades of Alms*, pp. 156-70.

The official report on the Second Plenary Council of Baltimore will be found in *Concilii Plenarii Baltimorensis II, Acta et Decreta*. A summary of the acts together with the historical background is given in Peter Guilday, *A History of the Councils of Baltimore*; the pastoral letter of the council will be found in his *The National Pastorals of the American Hierarchy*. Bishop John Lancaster Spalding has noted many sidelights of the council as well as of the whole decade in *The Life of the Most Rev. M. J. Spalding, D.D.* A good idea of Catholic participation in the Civil War may be obtained from the sketches in Benjamin J. Blie, *Catholics in the Civil War*, particularly by referring to his selected bibliography. For sketches on the religious communities, the student must again be referred to *The Catholic Encyclopedia* and Elinor Tong Dehey, *Religious Orders of Women in the United States*.



## CHAPTER XVI

# *Echoes of the Kulturkampf* (1870-1880)

AT the beginning of the seventies prelates of this country were in Rome for the first time in the history of the Catholic Church in the United States to take part in an ecumenical council. The Vatican Council was solemnly opened in the month of December, 1869, and at the beginning of the new year was in full deliberation on the important topics that had been proposed. On July 18, 1870, the doctrine of papal infallibility was promulgated. The following day the Franco-Prussian War was commenced, and many bishops were compelled to leave Rome. On September 20, the Italian army entered Rome, making Pius IX the Prisoner of the Vatican. One month later the Holy Father suspended the council indefinitely.

**Vatican  
Council**

Amid the applause of a materialistic world, United Italy now had Rome as her capital in accordance with Sardinian ambitions. A few months later this same world applauded the inauguration of the German Empire, as if this autocratic creation were a triumph of justice. France lay prostrate until republicanism again seemed to triumph over the rights of the Church. Spain at this time was trying one president after another in a vain attempt to restore order without the Church. Great Britain's colonial ambitions were exalted when Queen Victoria was proclaimed the empress of India. Russia, even though threatened interiorly with nihilist maneuverings, pushed back the Turks

**European  
Turbulence**

and thereby set the spark for Balkan liberation and started the brew of the witches' caldron that was to precipitate a world war.

The conspicuous figure in this turmoil was Otto von Bismarck, Germany's chancellor of blood and iron. When he had satisfied the ambition of breaking the power of **Kulturkampf** France and uniting the German states under his iron fist, he was determined to extend his power over the souls of the imperial subjects. By means of the infamous May Laws he set the ball rolling into the **Kulturkampf**, and he vowed that he would not stop until the Church was crushed. He found zealous abettors in the Old Catholics, who had separated from the Church after the declaration of papal infallibility. But after ten years he had to acknowledge that the power from on high was greater than his own and he was compelled to go begging to the Catholic Central Party for assistance in his other plans of unification. In the meantime his machinations had brought trouble to almost the whole world, definitely making this decade a loathsome Bismarckian era.

In one sense the German **Kulturkampf** was a fortunate incident in our own history. It brought to our shores many religious priests, brothers, and sisters who had to flee from the chancellor's wrath. The priests and brothers usually joined communities of their own that had already been established in this country or they started new provinces with dependence on some general motherhouse in Europe. The sisterhoods can more easily be pointed out as refugee communities. Twelve of them now have about 9,000 sisters in this country.<sup>1</sup>

Other European countries also sent sisters to the United States during this decade, either because the **Kulturkampf**

<sup>1</sup> Among them we find the Sisters of the Most Precious Blood of O'Fallon, Missouri, the Sisters Adorers of the Most Precious Blood, the Sisters of Christian Charity, the Sisters of Notre Dame, the Sisters of Divine Providence. We also find seven sisterhoods following the Rule of the Third Order of St. Francis: those of the Sacred Heart, of the Holy Family, of St. Mary, of Perpetual Adoration, of Penance and Christian Charity, Daughters of the Sacred Hearts of Jesus and Mary, the Hospital Sisters. Cf. Elinor Tong Dehey, *Religious Orders of Women in the United States*.

venom had seeped into those countries and made a retreat advisable or because the religious were impelled by apostolic fervor.<sup>2</sup> Of this latter type were the Felician Sisters of the Third Order of St. Francis. They came from Poland to assist the Polish immigrants who were beginning to arrive in this country in large numbers. They made their first foundation in Wisconsin in 1874, only nineteen years after they had been founded in their home country. They have expanded into six provinces and have more than 3,000 professed sisters.

### Other Religious

Our own country also witnessed several foundations during this decade. California brought forth the Sisters of the Holy Family; Louisiana, the Sisters of the Immaculate Conception; New York, the Sisters of Divine Compassion; New Jersey, the Missionary Franciscan Sisters of the Immaculate Conception; Minnesota, the Sisters of the Third Order Regular of St. Francis of Our Lady of Lourdes; Illinois, the Sisters of St. Francis at Peoria. Wisconsin laid the foundations for the School Sisters of St. Francis, after a European failure on account of the Kulturkampf tactics, and this community has now grown to more than 2,000 professed sisters.

### Native Foundations

Despite the many difficulties of this decade, eight new dioceses were created within its first eight years.<sup>3</sup> In 1870 the vicariate apostolic of Florida was made the diocese of St. Augustine, and the diocese of Springfield was planted in Massachusetts.

### Dioceses and Vicariates

Two years later northern New York was made the diocese of Ogdensburg, and Rhode Island the diocese of Providence, leaving Connecticut to Hartford. After two more years the dio-

<sup>2</sup> France sent us the Sisters of the Most Holy Sacrament, of the Presentation of Mary, the Religious of Jesus-Mary. Canada gave the Sisters of St. Ann and the Sisters of Providence. From Holland came the Sisters of Charity of Our Lady, Mother of Mercy; from Spain, the Sisters of the California Institute of the Most Holy and Immaculate Heart of the Blessed Virgin Mary; from Switzerland, the Congregation of the Benedictine Sisters of Perpetual Adoration; from Italy, the Poor Clares.

<sup>3</sup> For the official documents of the erection of dioceses and vicariates apostolic in this chapter, see Donald Shearer, *Pontificia Americana*, pp. 249-372. For the ordinaries, see the Appendix.



cese of San Antonio came into existence in Texas, and in succeeding years Peoria in Illinois, Allegheny <sup>4</sup> in Pennsylvania, and the vicariate of Kansas was made the diocese of Leavenworth.<sup>5</sup> The following vicariates apostolic also came into existence: Brownsville in Texas in 1874, Northern Minnesota in 1875, the Dakotas in 1876. By this time Indian Territory had been compressed into a small compass. It was made a prefecture apostolic <sup>6</sup> in 1876, and was put in charge of French Benedictines, with Abbot Isidore Robot appointed the first prefect apostolic. It was made a vicariate apostolic in 1891, two years after part of the district had been opened to white settlers. Bishop Theophile Meerschaert was the first vicar apostolic and also remained as the first ordinary when the diocese of Oklahoma was created out of the vicariate in 1905.

More compactness was given the dioceses in 1875, when four new provinces were created. Boston <sup>7</sup> was made the metropolitan see for the New England States, with the **New Provinces** suffragan sees of Springfield, Hartford, Providence, Portland, and Burlington. The first archbishop, who continued in this position until his death in 1907, was the Most Rev. John Joseph Williams. Philadelphia was also made an archdiocese and, until his death in 1883, the Most Rev. James F. Wood was the archbishop. This province comprised the state of Pennsylvania, and the suffragan sees were Harrisburg, Scranton, Erie, and Pittsburgh. The venerable pioneer bishop, John Martin Henni, must have been gratified at the creation of the archdiocese of Milwaukee, in which he continued as the archbishop for six more years. The suffragan sees in this province were Green Bay and La Crosse in Wisconsin, Sault Ste. Marie in Upper Michigan, St. Paul in Minnesota together with the vicariate of Upper Minnesota. The diocese of Sante Fe in New Mexico was made an arch-

<sup>4</sup> Suppressed in 1889 and reunited with Pittsburgh. Bishop Domenec was the only ordinary until his resignation in 1877, when the ordinary of Pittsburgh was made the administrator until the reunion in 1889.

<sup>5</sup> Kansas City, Kansas, since 1947.

<sup>6</sup> *The Catholic Encyclopedia*, XI, 233.

<sup>7</sup> The official documents for the provinces will be found in Shearer, *op. cit.*, pp. 360-65.

diocese, with the vicariates apostolic of Utah-Colorado and Arizona suffragan to it in the province. Until his resignation in 1885, the Most Rev. J. B. Lamy remained the archbishop.

By the end of this decade the Church in the United States had not only expanded and become more firmly fixed in provincial and diocesan boundaries, the Catholic population had also increased to 6,259,000 and the number of priests had gone up to about 6,000. The archdiocese of Baltimore had a convert as archbishop from 1872 to 1877 in the person of James Roosevelt Bayley, who had previously occupied the see of Newark as its first ordinary. He was chosen as the apostolic ablegate to impose the red biretta upon Cardinal McCloskey in 1875, when the latter became the first cardinal chosen from the United States hierarchy.<sup>8</sup> This creation of a cardinal was universally applauded as a sign of the trust the Holy See placed in the Church in the United States. And this first cardinal was a thorough product of our country. He was born in Brooklyn, was ordained in this country after studies at Mount St. Mary's and some finishing touches in Rome, had been coadjutor bishop of New York, ordinary of Albany, and at the time of the creation as cardinal was the archbishop of New York, where he remained until his death in 1885.

### Growth and Recognition

While the Holy See had thus given special recognition to the Church in the United States, the bigots in Bismarckian fashion looked with envious eyes upon such prominence. The tool they chose for their attack at this time was no other than the president of the United States, the pliable Ulysses S. Grant. As if his administration had not been sufficiently stigmatized by graft and corruption, he was induced by some to make a bid for a third term. But even the Black Republicans saw clearly enough that much bitterness would be aroused by this step, despite Grant's popularity among the masses, for the citizens were still

### Grant's Tactics

<sup>8</sup> Cardinal Cheverus had indeed preceded Cardinal McCloskey in this dignity, but he was no longer an ordinary in this country when he was chosen.

deeply imbued with the democratic two-term tradition. Then Grant thought that he might gain support for his ambitious strivings by catering to bigotry. In his annual message to Congress on December 7, 1875, he recommended a constitutional amendment to abolish religious training in the public schools and to forbid the distribution of public funds to sectarian institutions, and he proposed that all Church property be taxed. According to a contemporary, he used the word "sectarian" in the usual treacherous sense that "nothing Protestant is sectarian, and that everything Catholic is."<sup>9</sup>

The following year the Union Republican Congressional Executive Committee circulated a pamphlet entitled *Vaticanism in Germany and the United States*, in which we read that "if knowledge of what has been done in Germany through priestism will awaken our people to the depths of the same power in the United States, the firm stand of Bismarck has not been taken an hour too soon."<sup>10</sup> That was to be the campaign cry of the Black Republicans in 1876, after Grant had been eliminated in the nomination, for they knew that their only hope of securing the election, after their many earlier frauds, was to arouse the bigotry of the masses in imitation of Bismarck and his Kulturkampf. It was not their fault that there were no bloody outbreaks of violence. But the better-minded citizens saw through these machinations and decided that they wanted nothing of Bismarckianism in the United States. The well-oiled political machine managed to secure the Republican candidate for the presidency, and that only in the disputed election. This surely would have led to bloodshed if the mass of the people had been imbued with the Kulturkampf ideas of Grant and his cohorts.

The Kulturkampf attitude also came to the fore when provision was made in 1870 for the civilization of the Indians in

<sup>9</sup> *The American Catholic Quarterly Review*, I (1876), 169.

<sup>10</sup> F. A. Fink, *The Church in United States History*, p. 154. This is an adaptation of articles originally published in *Our Sunday Visitor* by Peter Guilday.



Grant's Peace Policy.<sup>11</sup> In accordance with this policy the religious groups working among the Indians were to be put under the agencies of the tribes among whom they had established missions. On its surface the plan seemed reasonable. The application was quite different. Out of the thirty-eight agencies to which the Catholics were entitled by the terms of the policy, they were assigned to only eight agencies and to no superintendency, even though Catholic missionaries provided one-fourth of the mission force. Catholic Indians were placed under the control of agents of Protestant denominations.

### Indian Policy

These agents had the power to appoint missionaries, and to prevent the Catholic missionary from setting foot within his Indian reservation, and he could also punish the Indians for going off the reservation to attend a Catholic church, if the missionary erected a chapel on free ground. Tribe after tribe has appealed to government, but their complaints and appeals have been alike disregarded. The Catholic Indians were to be dragooned out of the Catholic Church, and if possible into some Protestant form. It is scarcely to be believed, yet it is a fact spread on the pages of government documents, that a Methodist agent thus placed over Catholic Indians complained to government and sought to have a priest punished, for telling the Indians that the agent's appointment by government did not empower him to administer baptism and act as a clergyman for them.<sup>12</sup>

Through such measures 80,000 Catholic Indians passed under Protestant control. The missionaries appealed to the bishops for an alleviation of such unjust conditions. In the month of January, 1874, Archbishop Bayley, in collaboration with other prelates, formed a missionary association in Washington to watch over the well-being of the Catholic Indians and to plead their cause with the government. General Charles Ewing was appointed the first Catholic commissioner and the Very Rev. J. B. A. Brouillet was given him as an assistant. The Third Plenary Council of Baltimore

### Bureau of Catholic In- dian Missions

<sup>11</sup> For short descriptions of the Indian question, see *The Catholic Encyclopedia*, *Our Negro and Indian Missions*, and the *National Catholic Almanac*.

<sup>12</sup> *The American Catholic Quarterly Review*, I (1876), 166.

formally recognized this institution and obtained for it the approval of the Holy See. Later it was incorporated in Maryland as the Bureau of Catholic Indian Missions. Through the efforts of the Bureau the Peace Policy was mitigated in 1881, and a still broader interpretation in 1883 at least theoretically restored religious liberty to the Indians.

Now so-called contract schools were established, in which the government provided for the support and education of the Indian children, provided that the necessary buildings were supplied and a contract for the maintenance of the children was obtained.

### **Contract Schools**

Monsignor Joseph A. Stephan, succeeding Father Brouillet upon the latter's death in 1884, worked most energetically for the establishment of such schools. Forty-three boarding and seventeen day schools had come into existence under this system by 1890, and the government allowances for them amounted to more than \$300,000. But again bigotry raised its head under the name of the American Protective Association, and Congress, in 1896, repudiated the contract system, announcing it to be a settled policy that no appropriation whatever would be made for education in any sectarian school. This went into effect in 1900. The next year Monsignor Stephan died. He was succeeded by Monsignor William H. Ketcham.

The new director faced a most difficult problem, for he had to raise several hundred thousand dollars to keep the mission schools. The bishops decided that these schools must not be closed, for they were mindful of the pledge given at the Third Plenary Council of Baltimore: "Among our own Indian tribes, for whom we have a special responsibility, there are still many thousands in the same darkness of heathenism, and the missions among our thousands of Catholic Indians must equally look to our charity for support."<sup>13</sup> At that time they ordered that a special collection be taken in all churches on the first Sunday in Lent to help the missions among the Indians and the Negroes. The proceeds of these annual collections were far from sufficient to keep up

### **Sacrifices for the Schools**

<sup>13</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 263.

the churches, much less to supply for the added burden of the schools. Fortunately the charity of Miss Katherine Drexel, daughter and heiress of Francis A. Drexel of Philadelphia, made large sums available for the purpose. She herself founded the Sisters of the Blessed Sacrament to care for the Indians and the Colored. At the suggestion of Archbishop Michael A. Corrigan of New York, the Society for the Preservation of the Faith among Indian Children, commonly known as the Marquette League, also began to step into the breach.

President Theodore Roosevelt upheld the contention of the Bureau of Catholic Indian Missions that the tribal funds were held only in trust by the government and the Indians could have them applied to the education and support of their children in mission schools. This viewpoint was later declared valid by the Supreme Court. Eight missions were thus supported. In 1901 rations provided for Indian children in mission schools according to treaty were withdrawn in a move to close the schools, but after five years of wrangling the Bureau was able to have them restored.

For twenty years Monsignor Ketcham ably directed the Bureau for Catholic Indian Missions. In time he was successful in establishing a friendly relationship with the government in the matter of Indian affairs, and could thus protect their rights whenever an official tried to interpose some harmful authority. In 1912 President Taft acknowledged this devoted service by making the monsignor a member of the Board of Indian Commissioners. As such he made valuable contributions to solving Indian problems, because he was concerned about having the Indians help themselves and he firmly believed that religion was their primary need.

**Monsignor  
Ketcham**

In later years the Indian problem continued to be a political plum in the hands of some officials of the Department of the Interior. While it had been the government's policy to encourage the Indians to affiliate themselves with a Christian denomination and thus approach civilization, Commissioner Collier in 1934 in-

**Political  
Machinations**



sisted that the Indians be instructed not only in the Christian religion but also in their pagan cults and he upheld the medicine men when they introduced practices that were not only pagan but even tended to the destruction of the Indians. This has made the lot of the Indian missionary quite unenviable, for he needs to shift his plans perpetually in order to keep pace with the successive change of methods and policies of the Indian Service.

There are in the United States approximately 360,000 Indians and Eskimos. About 100,000 are Catholic, about 100,000 are claimed by the Protestants, and about 160,000 are still pagan. The Church seems to be holding her own among the aborigines, but not much more can be said despite the valiant efforts that are being made by priests, brothers, and sisters. Where the tribes are entirely Catholic, the work of the missionaries can be compared with that in our poorer parishes. Among the mixed tribes the work assumes a definite missionary character, often combined with greater hardships than must be endured in many of the foreign missions. And yet the missionaries are keeping up the good work with its many discouragements.

In the early part of the nineteenth century practically all the vestiges of Indian mission work had disappeared in the western districts. There were indeed spots of activity, but a fresh start had to be made in one district after the other as we took it over from the European countries. In this many of the immigrant priests showed their missionary spirit. They moved into the neglected districts and then many of them accompanied the Indians when they were dispossessed of their lands. Diocesan priests did not shun this onerous task and are still found working among the Indians. The Belgian Jesuit contingent came to St. Louis for the very purpose of resuming the activities of their earlier confreres along the Missouri River and up the Rocky Mountains. The sons of St. Francis of Assisi recaptured many of the districts that had formerly belonged to their own brethren, but they discovered that the years of neglect had made many of the In-

### Indian Statistics

### Indian Missions

dians quite indifferent to the religion of the white man. The Benedictines gladly accepted missions within their districts and beyond them. These are the larger groups of present-day Indian missionaries.

But the newer religious congregations have also stepped into the breach and are sacrificing themselves for the spiritual welfare of the Indians. Although material assistance is given by the Bureau of Catholic Indian Missions and the Marquette League, many of these religious communities could not continue their work if their own communities would not contribute large sums for their own keep and that of their charges. These missionaries rely on the help of their own lay brothers and clerics, as well as on lay help given in Christian charity, to implement their own work in the schools. And none of them could keep up the schools if the various sisterhoods of the country would not be so generous in offering their assistance.

The Kulturkampf sentiments also permeated the settlement of the Negro problem.<sup>14</sup> The Emancipation Proclamation of Lincoln went into effect on January 1, 1863. This was a military measure which freed the slaves in the States that were still fighting the Union. Emancipation was fully granted only in 1865, when the Thirteenth Amendment to the Constitution was adopted. The Fourteenth Amendment of 1868 gave the rights of citizenship to the Negro, and the Fifteenth Amendment of 1870 was supposed to protect him in his right to vote. These were measures that naturally followed the close of the Civil War.

The application was something different. When the Southerners passed laws to adapt the Negro to his new freedom, there was resentment in the ranks of the Black Republicans who desired nothing more than revenge against the South. It is true that the Southerners went too far with some of their measures and in some places tried to make the freedmen slaves under another

**Negro Emancipation**

**Black Republicans**

<sup>14</sup> For authoritative surveys, see John T. Gillard, *The Catholic Church and the American Negro; Colored Catholics in the United States*.

name. This might have been corrected with some show of diplomacy, but the Black Republicans <sup>15</sup> recognized only the Kulturkampf methods of Bismarck, whom they venerated as has been seen. They caused greater confusion with their own restrictive measures, which not only prevented the growth of a kindlier feeling towards the Colored but also set a division line between the North and the South that has not been erased to the present day.

The bishops assembled for the Second Plenary Council of Baltimore in 1866 realized the difficulty of the situation and the implications of the Black Republican tactics. Therefore they admonished the faithful in their pastoral letter:

**Charge of the Bishops**

We must all feel, beloved Brethren, that in some manner a new and most extensive field of charity and devotedness has been opened to us, by the emancipation of the immense slave population of the South. We could have wished, that in accordance with the action of the Catholic Church in past ages, in regard to the serfs of Europe, a more gradual system of emancipation could have been adopted, so that they might have been in some measure prepared to make a better use of their freedom, than they are likely to do now. Still the evils which must necessarily attend upon the sudden liberation of so large a multitude, with their peculiar dispositions and habits, only make the appeal to our Christian charity and zeal, presented by their forlorn condition, the more forcible and imperative.

We urge upon the Clergy and people of our charge the most generous co-operation with the plans which may be adopted by the Bishops of the Dioceses in which they are, to extend to them that Christian education and moral restraint which they so much stand in need of. Our only regret in regard to this matter is, that our means and opportunity of spreading over them the protecting and salutary influences of our Holy Religion, are so restricted.<sup>16</sup>

In the decrees of the council one whole chapter was given to this important matter.<sup>17</sup> The bishops knew that no single

<sup>15</sup> The Black Republicans were the radicals of the Republican Party who upheld the "Blacks," or Negroes, against the Southerners, no matter how unreasonable and dangerous the demands might be.

<sup>16</sup> Guilday, *The National Pastorals of the American Hierarchy*, pp. 220 f.

<sup>17</sup> *Concilii Plenarii Baltimorensis II, Acts et Decrete*, pp. 243-47; Guilday, *A History of the Councils of Baltimore*, p. 213.



rule could be laid down for the whole United States, for the situation differed widely in the various communities, but they expected the provincial councils to legislate for their particular localities. This pertained particularly to Maryland and Louisiana, where most of the emancipated Catholic Negroes were found. In the other southern states there were few Catholic Negroes because priests had as a rule not been afforded the opportunity to contact the slaves of Protestant owners in the former days. The North had at this time few Negroes and was therefore less in need of special legislation. The bishops therefore left the final solution to the good will and practical experience of the respective districts. Yet the council earnestly admonished all prelates and priests to provide the opportunity for attending Mass and receiving the sacraments to all Catholic Negroes. When circumstances still demanded segregation, special churches were to be built for them, but in general they were to be admitted to the existing churches without discrimination. Provision was to be made for an adequate schooling, and orphanages were to be erected. Every reasonable expedient was to be used to keep the faith in those Negroes who already possessed it.

**Second  
Plenary  
Council**

In the South the problem of leading the Negroes into the true Church was complicated by the irrational interference of the Black Republicans and their Kulturkampf methods. Then too, there was not an abundance of priests for this special work, since the increasing number of immigrants was also increasing the demand for priests in all other parts of the country. Therefore the bishops besought the diocesan priests engaged in this work to increase their efforts, while they asked religious priests and sisters to offer their service wherever possible.

This was not an indication that the spiritual care of the Negroes had been neglected in the past. It really had been no problem at all, for the Catholic masters had as a rule seen to the religious instruction of their slaves and had offered them the opportunity to attend to their religious duties. Many had voluntarily manu-

**Negro Apos-  
tolate**

mitted their slaves, as, for instance, Judge Taney, and these had at least in part been cared for in the parishes for the whites or in special churches built for them, as by the Sulpicians in Baltimore. The founding of the two communities of Colored sisters, the Oblate Sisters of Providence and the Sisters of the Holy Family, were indications that the faith must have been firm in the emancipated Negroes and those who came from Haiti. Now the problem was quite different on account of the emancipation of all the Negroes.

Some particular help was given in 1871, when Father Herbert Vaughan, the later cardinal, sent to Baltimore a small group of priests of the congregation he had recently founded at Mill Hill in England.

### Josephites

This was done at the specific demand of Pius IX, to whom the founder appealed for a definition of his missionary efforts. They were soon established at St. Francis Xavier's church, which had been founded for the Negroes. Later they took charge of other churches in Baltimore and in other States. But they soon realized that they would have to rely on vocations from the United States, particularly because their work was almost entirely restricted to work among the Negroes, and therefore they started a minor as well as major seminary of their own. And again, since the work in the United States was specialized, whereas the Mill Hill Fathers of England had more general missionary aims, a separation from the parent organization was deemed advisable, even by the founder. Thus this society in the United States in 1892 became the separate foundation of the Society of St. Joseph of the Sacred Heart, commonly called Josephites, with the specialized purpose of working for and among the Negroes. Their growth has not been very rapid, but the work done by them has been most efficient.

At Mill Hill a community of sisters was also formed with general missionary purposes. They came to Baltimore in 1881

### Franciscan Sisters

at the special request of Archbishop Gibbons, to work among the Negroes. They also became a separate community known as the Franciscan Sisters of Baltimore City. They have remained a rather

small community of about 100, probably on account of their specialized purpose, for they are the only community of white sisters whose sole purpose is the care of the Negroes.

With a particular interest in the welfare of the Negroes, the Holy Ghost Fathers came to Pittsburgh in 1872, even though the Negro apostolate is not their only interest.

They had been founded in 1703 to help abandoned souls in France. When they had

### Holy Ghost Fathers

become almost extinct on account of the French Revolution, they were united toward the middle of the nineteenth century with the Society of the Immaculate Heart of Mary because of the similarity of purpose. The combined congregations were put under the direction of the founder of the newer society, a Jewish convert, the Ven. Francis Mary Paul Liebermann. On account of his particular interest in Africa, the society was put in charge of the Liberian mission when the two priests who had volunteered their services from the United States were stricken with illness. And in our country they have shown a particular interest in the work among the Negroes.

At the Third Plenary Council of Baltimore, the prelates renewed their consideration of the Negro problem.<sup>18</sup> They admitted that much good will had been shown, but they deplored the fact that "out of six millions of our colored population there is a very large multitude, who stand sorely in need of Christian instruction and missionary labor;

### Third Plenary Council

and it is evident that in the poor dioceses in which they are mostly found, it is most difficult to bestow on them the care they need, without the generous co-operation of our Catholic people in more prosperous localities."<sup>19</sup> They emphasized the necessity of imbuing students in the seminaries with the importance of this care for the Negroes in order that some might dedicate their lives to this service, and they again asked religious communities to take up this most meritorious work.

To provide funds for these endeavors, the bishops again

<sup>18</sup> *Acta et Decreta Concilii Baltimorensis Tertii*, pp. 133-36; Guilday, *A History of the Councils of Baltimore*, p. 241.

<sup>19</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 263.



put insistence on the special collection to be taken in all the churches of the United States on the first Sunday of Lent, and they arranged that the receipts be distributed among both the Negroes and the Indians. As an incentive for generous giving they obtained from the Holy See the concession of a plenary indulgence, under the usual conditions, for all who contributed to this collection. A special commission of bishops supervised the distribution of the alms. To further this cause even more, the Catholic Board for Mission Work among the Colored People was established in 1907, and its particular interest is the collection and distribution of additional sums for the evangelization of the Negroes.

As has been seen, the funds were greatly augmented by the most generous contribution of her patrimony by Mother Katherine Drexel for the purpose of helping the Negroes and the Indians. She was not satisfied with providing funds, she offered herself by founding in 1891 the Sisters of the Blessed Sacrament for Indians and Colored People. The interest of this community has been directed more particularly toward the Negro, and was the cause of founding schools and charitable institutions for them. The community has grown to more than 400 professed members in many dioceses of the United States. Probably its crowning work is Xavier University in New Orleans.

Despite these efforts, the bishops felt obliged to exhort the faithful even after the First World War:

In our own country there are fields of missionary labor that call in a special manner for assiduous cultivation. There are races less fortunate in a worldly sense and, for that reason, more fully dependent on Christian zeal. The lot of the Negro and Indian, though latterly much improved, is far from being what the Church would desire.

Both have been hampered by adverse conditions, yet both are responsive to religious ministration. In the eyes of the Church there is no distinction of race or of nation; there are human souls, and these have all alike been purchased at the same great price, the blood of Jesus Christ. . . . In the name of justice and charity, we deprecate most earnestly all

attempts at stirring up racial hatred; for this, while it hinders the progress of all our people, and especially of the Negro, in the sphere of temporal welfare, places serious obstacles to the advance of religion among them.<sup>20</sup>

With the dawning of the twentieth century, the Negroes were drifting to the North in large numbers. Although the attempts to help them were then gradually inaugurated in our larger cities, the progress was slow for many years. Special churches and schools for them were begun in some cities by diocesan priests and priests of religious communities, particularly the Society of the Divine Word and the Capuchin Order. Yet most of these undertakings were at that time mere attempts. More efficient work was begun when the Society of the Divine Word founded a seminary for Colored boys in Louisiana. Again there was much experimentation in the beginning, and the outlook was at first not very promising. With persistence this apparent failure was overcome, especially within the last two decades when others joined in the good work, both in the North and in the South. It is consoling to know that Negro priests are now multiplying and that those who were ordained are working most efficiently for the uplift of their race.

### Interest in the Negro

Probably the greatest impetus for this work was given by Pope Pius XII, when in his encyclical, *Sertum laetitiae*, November 1, 1939, he exclaimed: "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and we pray fruitful success for those whose generous zeal is devoted to their welfare."<sup>21</sup>

### Pius XII

A rather recent survey in *Our Negro and Indian Missions* gives the following data.

The Negro apostolate continues to expand in the South, and is every-

<sup>20</sup> *Ibid.*, pp. 286 f.

<sup>21</sup> *Our Negro and Indian Missions*, 1948, p. 34.

where displaying vigorous activity. Three hundred and ninety-five churches are now being maintained in this country for missionary and pastoral work among the Negroes; this is an increase of twenty-nine churches within the past twelve months. Attached to these churches are 566

### Statistics

priests, which signifies an addition of twenty-one during the year. Catholic schools for Negro children now number 292, a gain of nine for the same period; they are provided with more than 1,800 religious and lay teachers. Attendance in these schools is now reported to be 64,090, which is an increase of three per cent over last year's high record. The number of Negro converts reported for the last twelve-month period was 7,963, which is the highest number on record. The present [1947] Catholic [Negro] population of the United States, according to the latest available data, is 343,830, which is approximately 22,000 higher than the number reported a year ago. Exactitude in this point, however, it might be remarked, is hardly attainable.<sup>22</sup>

Despite these gratifying statistics, we must not become complacent about the situation. If there are 343,830 Catholic Negroes in the United States, this is a small percentage of the 13,500,000 Negro population. Then too, the progress is by no means spectacular if we consider that the Catholic Negro population of Maryland and Louisiana at the end of the Civil War was estimated to have been close to 200,000.<sup>23</sup>

In a general survey of the seventies in the last century we can find only two accretions of religious communities of men,<sup>24</sup> besides those already mentioned and the Kulturkampf refugees who formed new provinces. We wonder, though, that despite the Black Republican use of Kulturkampf tactics,<sup>25</sup> the Church in the United States was able to continue her forward march in numbers and in a truly Catholic spirit, together with a growing attachment to the Holy Father, whom the Catholics in our country revered as their infallible leader in matters of faith and morals.

### Reactions of the Decade

<sup>22</sup> *The National Catholic Almanac*, 1948, p. 342.

<sup>23</sup> Cf. *Our Negro and Indian Missions*, 1948, p. 5.

<sup>24</sup> The Servites and the Institute of Charity.

<sup>25</sup> Sister M. Orestes Kolbeck, *American Opinion on the Kulturkampf*.



## References

Donald Shearer, *Pontificia Americana*, pp. 349-75; Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 155-62; Theodore Roemer, *Ten Decades of Alms*, pp. 171-81.

*The Church in United States History*, edited by F. A. Fink, but originally published in *Our Sunday Visitor* by Peter Guilday, gives a short general survey with some particular incidents. The American reaction to the Kulturkampf will be found in Sister M. Orestes Kolbeck, *American Opinion on the Kulturkampf*. General histories can be consulted concerning the general reactions. In matters about the Indians and Negroes the annual, *Our Negro and Indian Missions*, should be consulted, as well as various issues of *The National Catholic Almanac*. A fine treatment of the Negro question will be found in John T. Gillard, *The Catholic Church and the American Negro*, and *Colored Catholics in the United States*. Peter Guilday, *A History of the Councils of Baltimore* and *The National Pastorals of the American Hierarchy*, will be found most useful. For sketches on religious communities, *The Catholic Encyclopedia* and Elinor Tong Dehey, *Religious Orders of Women in the United States*, should be consulted. A good contemporary account of Church and state relationship will be found in the first issue (1876) of *The American Catholic Quarterly Review*. Other contemporary periodicals should also be consulted. Naturally the *Acta et Decreta* of the second and third plenary councils will prove interesting for the authoritative decisions of the bishops on important topics.

## CHAPTER XVII

# *The School Question* (1880-1890)

**I**N the United States the decade of the eighties brought the multiplication of big business concerns together with an increasing interest in the rights of the common man, as witness the passage of the Civil Service Act, the Interstate Commerce Act, the protection of the Knights of Labor from ecclesiastical condemnation by Cardinal Gibbons, the formation of the American Federation of Labor, the act to permit the Indians to become citizens under certain conditions. England and Germany prevented much conflict in social affairs by providing economic easement, while difficulties in these matters were growing in Austria, Italy, France, Ireland, and Russia.

Within this same decade the Church in the United States was particularly concerned about the school question, which came to the fore by the decisions of the Third Plenary Council of Baltimore. It was made the more difficult on account of the tremendous expansion the Church was experiencing during the same decade. Every year witnessed some change in the diocesan divisions.<sup>1</sup> The province of Chicago, comprising the state of Illinois, was erected in 1880, and had as suffragan sees the dioceses of Alton and Peoria, to which was added in 1887 the

<sup>1</sup> For the official documents of the dioceses, see Donald Shearer, *Pontificia Americana*, pp. 381-88. For further details, see John H. O'Donnell, *The Catholic Hierarchy of the United States*, under the respective title. For the ordinaries, see the Appendix.

diocese of Belleville, in the southern part of the State. The Most Rev. Patrick A. Feehan was transferred from Nashville to Chicago in the year when the province was erected and he remained the archbishop until his death in 1902. As if to compensate the province of St. Louis for the loss of the Illinois dioceses, two new dioceses were formed within its own confines. In 1880 the western part of the archdiocese itself in Missouri was made the diocese of Kansas City; the next year the southern part of the diocese of Dubuque became the diocese of Davenport. In 1885 Nebraska was made the diocese of Omaha, and two years later was divided to make room for the diocese of Lincoln. In this latter year Kansas was divided into the dioceses of Wichita and Concordia,<sup>2</sup> and the territory of Wyoming was made the diocese of Cheyenne.

Within the province of Oregon City the vicariate apostolic of Montana was made the diocese of Helena in 1884. Within the province of Santa Fe the state of Colorado became the diocese of Denver in 1887. In the eastern States the diocese of Trenton was created in New Jersey (1881), Grand Rapids in Michigan (1882), Manchester for all of New Hampshire (1884), Syracuse in New York (1886). In 1888 the ecclesiastical province of St. Paul was established, having only the vicariate apostolic of Northern Minnesota as a suffragan. But this was only in anticipation of the new suffragan sees that were to be erected the next year, when the territory of Dakota was divided into the states of North and South Dakota. The vicariate was then abolished, and the dioceses of St. Cloud, Duluth, and Winona were created in Minnesota, the diocese of Jamestown<sup>3</sup> in North Dakota, the diocese of Sioux Falls in South Dakota.

Although priests and brothers continued to arrive in this country to swell the numbers in the religious communities already established, there were few entirely new establishments. The Clerics of St. Viator, or Viatorians, became a province in 1882, independent of their Canadian brethren. They had been

#### Other Dioceses

<sup>2</sup> Salina since 1944.

<sup>3</sup> Fargo since 1897.



in this country since 1865, at first principally interested in teaching the grades, but gradually taking over schools of higher

### **Priests and Brothers**

learning in their own high schools and colleges. The Company of Mary, or Montfortists, established themselves in the United States in 1883, but their expansion has been rather slow. The Brothers of Christian Instruction, also called La Mennais Brothers, who have now grown to about 500 in this country, came in 1886. The original purpose of their founding was to teach in schools where only one or two brothers were needed.

It seems unusual that in this period of the school agitation, most of the religious communities of sisters who came to this

### **Dominican Nuns**

country were not primarily interested in education but in hospital work and social activities. Outstanding are the Dominican Nuns of the Second Order of Perpetual Adoration, who came from France in 1880. Like the Poor Clares and the Carmelite Nuns, they are strictly cloistered and are particularly interested in acts of mortification and the practice of prayer for the welfare of our country. There can be no doubt that their presence contributed much to the final peaceful settlement of the troublesome decisions that had to be made in these last two decades of the century. Starting with one convent at Newark in 1880, they now have nine convents and about 250 professed sisters.<sup>4</sup>

Among the sisters coming from Italy, probably the greatest prominence has been given to the Missionary Sisters of the

### **Italian Sisters**

Sacred Heart on account of the recent canonization of their foundress, St. Frances Cabrini. She introduced her sisters to this country in 1889, at the request of the Holy Father, in order to open hospitals and to engage in social work among the Italian immi-

<sup>4</sup> From France the Sisters of Bon Secours came to Baltimore in 1881, and four years later the Sisters of St. Joseph of Chambéry and the Sisters Servants of the Holy Heart of Mary came to eastern United States. In 1882 Canada gave us the Sisters Servants of the Immaculate Heart of Mary; in 1887, the Sisters of Misericorde; in 1889, the Little Franciscan Sisters of Mary. England sent the Franciscan Sisters of Baltimore City. The Sisters of St. Joseph of Peace came to Jersey City in 1885. The Sisters of the Holy Family of Nazereth came to Chicago from Poland in 1885. Cf. Elinor Tong Dehey, *Religious Orders of Women in the United States*.

grants. They now have almost 4,000 professed sisters. In the year of their coming they were followed by the Sisters of Charity Pallottine, the woman's branch of the Pious Society of the Missions. Also from Rome, and in the same year, came the Sisters of the Third Order of St. Francis of the Sorrowful Mother. Despite their coming from Rome, most of the sisters were of German origin. Their main work is in hospitals, but they now also engage in other works of charity and the education of youth with their 600 professed sisters.

Within this decade four direct foundations in our country were made for some particular needs. None of them has yet grown very large in numbers. Of these, Wisconsin saw the foundation of the Sisters of Bay Settlement (1880); Oregon, of the Sisters of St. Mary (1886); New York, of the Sisters of Divine Compassion (1886); Texas, of the Sisters Servants of the Holy Ghost and Mary Immaculate (1888).

### **Native Sisterhoods**

During this decade the number of priests was increased to 9,168; the number of Catholics went up to 8,909,000 in a population of 55,000,000. Immigration accounted for 1,250,000 of the Catholic increase, but with a different balance from that in the preceding decades. Now Germany sent 400,000, Ireland 300,000, Austria-Hungary 134,000, Italy 100,000, Poland 78,000. This variegated increase had to be taken into consideration when provisions were made for the care of the immigrants.

### **Population Statistics**

Such matters were always important topics of discussion when the bishops met in plenary council. The last and most brilliant of these councils was convened during the month of November, 1884, in the archiepiscopal city of Baltimore.<sup>5</sup> Fourteen American archbishops, sixty American bishops and five visiting bishops from Canada and Japan were in attendance. The topics of discussion were prepared the previous year by a commission of prelates who were called to Rome by the Holy Father to arrange the program

### **Third Plenary Council**

<sup>5</sup> Peter Guilday, *A History of the Councils of Baltimore*, pp. 221-49.

under the supervision of the Sacred Congregation of Propaganda. It had been the intention of Leo XIII to appoint an Italian prelate to preside at the Baltimore gathering as the apostolic delegate, but he was persuaded that it would be better to have an American. Since the person chosen for this position, Cardinal McCloskey of New York, was already suffering from the illness that caused his death in 1885, the choice fell upon Archbishop James Gibbons of Baltimore.

Because the plans had been laid most carefully, the actual business of the Council could be carried out most expeditiously.

### **Work of the Council**

The results were later published in a large volume that contained twelve titles, each with several chapters.<sup>6</sup> Three of the titles were concerned with the various angles of the school question, which had become an important factor in the development of the Church.<sup>7</sup>

In all three plenary councils emphasis was put on the education of a native priesthood. Although many priests, both dioc-

### **Seminary Education**

esan and religious, were arriving in this country after their ordination, more and more insistence was put on the preparation of a native clergy. Foreign priests were indeed willing to bring great sacrifices for the welfare of the Church, and most of them gradually fell into the full spirit of our country with its own characteristics. On this very account they were also insistent on promoting vocations in our country, and the religious priests among them established their own minor and major seminaries.

As has been seen, the first plenary council urged the erection of a seminary in every diocese, or at least in every province,

### **First Plenary Council**

and the faithful were told that "without priests educated in the science of the sanctuary and trained up to the practice of its virtues, under our own eyes, or under the care of those to whom we may commit this important

<sup>6</sup> *Act et Decreta Concilii Plenarii Baltimorensis Tertii.*

<sup>7</sup> Burns-Kohlbrenner, *A History of Catholic Education in the United States*, pp. 97-286; Daniel F. Reilly, *The School Controversy* (1891-1893).



trust, we cannot hope to behold the ministry adapted to the want of the country, or equal to the work which the providence of God has assigned to us.”<sup>8</sup> The bishops then admonished the people to provide suitable candidates for the seminary.

The next council advocated the establishment of minor seminaries, only five of which existed in 1852, and in general outlined the course of studies to be followed in preparation for the work in the major seminaries. Parents were admonished not to divert their sons from the priestly vocation if God so honored them.

**Second  
Plenary  
Council**

While we are gratified to know, that in some parts of our country the number of youths who offer themselves for the Ecclesiastical state is rapidly increasing, we are obliged to remark, that in other parts, notwithstanding all the efforts and sacrifices which have been made for this object, and the extraordinary encouragements which have been held out to youthful aspirants to the ministry, in our Preparatory and Theological Seminaries, the number of such as have presented themselves and persevered in their vocations has hitherto been lamentably small. . . . If God rewards the youthful piety of your sons by telling them to minister in His sanctuary, the highest privilege He confers on man, do not endeavor to give their thoughts another direction. . . . And whilst speaking to you upon this subject, we would renew our exhortations to the Faithful, to contribute to the extent of their means to the Diocesan fund for the support of Ecclesiastical students.<sup>9</sup>

The third council devoted forty-six paragraphs of its decrees<sup>10</sup> to the minor and major seminaries. Distinct rules were laid down for their governance, and the courses of study were definitely outlined in minute detail. In the pastoral letter all of this is compressed in the declaration that “it has always been the Church’s endeavor that her clergy should be eminent in learning.” And the bishops continued to declare emphatically that “the priest should have a

**Third  
Plenary  
Council**

<sup>8</sup> Guilday, *The National Pastorals of the American Hierarchy*, pp. 188 f.

<sup>9</sup> *Ibid.*, pp. 217 f.

<sup>10</sup> *Acta et Decreta*, pp. 70-92.

wide acquaintance with every department of learning that has a bearing on religious truth," in order that "he may be able to show forth worthily the beauty, the superiority, the necessity of the Christian religion."<sup>11</sup>

That these continued admonitions of the bishops had borne some fruit may be conjectured from the fact that, whereas in 1852 the number of students in seminaries was

**Seminarians** 331, the number had been increased to 1,600 in 1884. Since the number of seminaries had remained quite stationary, it may be inferred that greater efforts had been put into raising the standards of the existing schools than had been possible in the earlier days of more or less haphazard studies. That the arrangements and the exhortations of the bishops at the third council bore even greater fruit may be seen from the figures at the end of the century, for there were then in the United States seventy-six seminaries, both major and minor, with 3,395 seminarians.<sup>12</sup>

The idea of a central seminary for the whole United States was proposed on several occasions, particularly in the early

**Catholic University** days when the little seminaries of the bishops were likely to be inefficient for lack of a trained teaching personnel or their overburdening with extraneous duties. The opening of the American colleges in Rome and Louvain gave the opportunity for a better education to some few students for the priesthood. But the idea of such a school of higher learning for clerics in our own country continued to be mentioned, and it was directly discussed at the second plenary council. Definite steps in that direction were taken only when the third council appointed a committee to make arrangements for such a school. Almost to the actual founding the idea seems to have been restricted to a divinity school. Pope Leo XIII approved the undertaking in 1887, and two years later granted a constitution that empowered the school to confer the usual degrees. Bishop John J. Keane of Richmond was appointed the first rector. He im-

<sup>11</sup> Guilday, *The National Pastorals of the American Hierarchy*, pp. 238 f.

<sup>12</sup> Cf. *The Catholic Directory*, 1901.

mediately set about gathering a staff of competent professors and arranging for the first building, Caldwell hall. The school was opened in the month of November, 1889, as the Catholic University of America.<sup>13</sup> It expanded its facilities gradually until today it is an outstanding school of graduate studies. Thus came the fulfillment particularly of Bishop John Lancaster Spalding's cherished dream of many years.

The bishops, however, realized the necessity of giving a solid Catholic primary foundation, if the seminaries and colleges should flourish. The interest in the parochial schools grew from council to council. The attendance at public schools had also been increased in this period, but unfortunately their control had been taken over in many instances by Protestants who looked upon these schools as seed-beds for their own religious convictions. This drove Catholic children from the public schools, sometimes by their own conscientious objections to the methods of instruction, sometimes through the machinations of bigoted superintendents.

### Parochial Schools

Some of the provincial councils before 1850 warned the faithful about the dangers in some of the public schools and inculcated the necessity of a strictly Catholic education, but these admonitions remained quite general as far as schools were concerned. The first of the plenary councils, however, exhorted the bishops and priests, upon the suggestion of Pius IX in his encyclical of November 21, 1851, to open parochial schools whenever possible. The bishops themselves exhorted the faithful: "Encourage the establishment and support of Catholic schools; make every sacrifice which may be necessary for this object: spare our hearts the pain of beholding the youth, whom, after the example of the Master, we so much love, involved in all the evils of an uncatholic education, evils too multiplied and too obvious to re-

### First Plenary Council

<sup>13</sup> John Tracy Ellis, *The Formative Years of the Catholic University of America*. For the further development, see Patrick J. Ahern, *The Catholic University of America, 1887-1896*; Peter E. Hogan, *The Catholic University of America, 1896-1903*.



quire that we should do more than raise our voices in solemn protest against the system from which they spring.”<sup>14</sup>

In the second of the plenary councils the bishops referred to the admonitions of the previous council on this subject

“for the purpose of reiterating the admonition we then gave, in regard to the establishment and support of Parochial Schools; and of renewing the expression of our conviction, that religious teaching and religious training should form part of every system of school education.”<sup>15</sup> The exhortations to the bishops and priests in the decrees of the council were equally earnest in imploring them to establish and maintain parochial schools.

Some bishops, particularly those of the province of Cincinnati, looked for succinct legislation in this matter because a great many of the public schools were becoming more and more of a menace to the faith of the Catholic children who were attending them. The Sacred Congregation of Propaganda was approached for a definition. On November 24, 1875, an instruction bearing on the case was sent to all the bishops in the United States.<sup>16</sup> They were admonished to keep Catholic children from schools that endangered their faith and to provide adequate facilities for the children in Catholic schools. If this were impossible, or if parents had sufficient reasons for sending their children to the public schools, while safeguarding their faith, the ordinary of the diocese was to judge of the sufficiency of the reasons. But arrangements were to be made that the religious instruction of such children would not be neglected.

The bishops at their third plenary council gave serious thought to this instruction. Upon the proposal of a special committee appointed to consider the matter, the following decree was formulated and passed:

**Third  
Plenary  
Council**

<sup>14</sup> Guilday, *The National Pastorals of the American Hierarchy*, p. 191.

<sup>15</sup> *Ibid.*, p. 215.

<sup>16</sup> Shearer, *op. cit.*, pp. 367-71.

I. Within two years after the promulgation of this Council a parochial school must be erected at every church where there is none, and it must always be maintained, unless the Bishop judges that a postponement may be permitted on account of very serious difficulties.

II. A priest who obstructs such erection within the specified time, or the maintenance, through his own serious neglect, or does not listen to the repeated admonitions of the Bishop, deserves to be removed from that church.

III. The mission or parish that neglects to help the priest in the erection and maintenance of the school, so that on account of this great negligence a school cannot exist should be reprovved and should be led by the Bishop to provide the necessary funds by all means that seem most effective and yet prudent.

IV. All Catholic parents are obliged to send their offspring to parochial schools, unless they provide adequately and manifestly for the Christian education of their children either at home or in other Catholic schools, or unless for a sufficient reason, approved by the Bishop, and after they have taken suitable precautions and supplied appropriate remedies, they are permitted to send them to other schools. It is left to the judgment of the Bishop to decide which school is a Catholic school.<sup>17</sup>

In their pastoral letter of this council the bishops admonished the faithful most emphatically that "no parish is complete until it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accom-

**Pastoral  
Letter**

plished their entire duty until the want is supplied." At the same time they reprobated the idea that any kind of school would be satisfactory, by adding: "And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence."<sup>18</sup>

Despite the earnest warning of the bishops, the ideal of a parochial school at every church was not even close to realization at the time set for the accomplishment. In fact, it has not been realized to the present day. While in 1883 about 40 per cent of the parishes had schools of their own, by 1892, at the

<sup>17</sup> *Acta et Decreta*, p. 104.

<sup>18</sup> Guilday, *The National Pastorals of the American Hierarchy*, pp. 246 f.

height of the controversy that followed, the percentage was no higher than 44. At this time the German Catholics were the

**Accomplish-** most ardent proponents of the parochial  
**ment** schools, but their opponents ascribed this to their desire of preserving the German language. There may have been some truth in the allegation, but a careful reading of various statements at the time does not justify the conclusion that this was the only reason, for the Catholics who had come from Germany in the preceding decade were in deadly fear that the Prussian state control of the schools they had witnessed during the Bismarckian era, with its dire consequences, might also be introduced into our country.

There were others who considered the cost of erecting and maintaining parochial schools too heavy a burden for the  
**Various** parishes. Some of them could not understand  
**Plans** why the state should not help defray the expenses of parochial schools, since Catholics were paying school taxes like the other citizens and were at the same time saving the state much additional expense through their own schools. Others went a step further by advocating the use of the public schools for the regular subjects and the addition of religious subjects before or after the regular school hours. Some such system had been followed at Lowell, Massachusetts from 1831 to 1852, when it was abandoned because the Catholics of the town demanded religious teachers in the school. The Poughkeepsie plan was similar to this, but with the added permission to have sisters as teachers. It was put into operation in 1873, but was also abandoned in 1898, when the Superintendent ordered it canceled because he considered the presence of sisters in their religious garbs an unconstitutional act.

The controversy in this matter was projected into the open by a speech delivered in 1890 by Archbishop John Ireland of  
**Archbishop** St. Paul at the annual meeting of the National  
**Ireland** Educational Association. He tried to show that religious indifference was the result of the separation of religion from the educational system and that



the final results would be disastrous to our country. As a solution he proposed the denominational system followed in some European countries, by which each religion has its own schools, supported and regulated by the state. If this should be impossible, he proposed something on the style of the Poughkeepsie plan as a substitute.

Unfortunately the Archbishop used some expressions in praise of the public school system that were taken to portend the abandonment of the parochial school system, for he was just then in the forefront of a struggle to make the Catholics in the United

### The Controversy

States more obviously American. As if to bolster up his statements with definite action, the Archbishop next permitted the pastors of Faribault and Stillwater in his archdiocese to carry out the Poughkeepsie plan in their schools. In these two places the public school board rented the Catholic school buildings at a nominal rate, approved the sisters as the teachers, and paid them from the school funds, and introduced the public school system. Before and after school hours the buildings reverted to the use of the parishes, and it was then that the sisters carried out the religious instruction curriculum. In ordinary times this arrangement might not have caused trouble, for there were other schools in many districts in which a similar plan was quietly followed. But coming at this time of controversy, the carrying out of the plan seemed to many an indication that the parochial school system would gradually be abolished. A disgraceful battle of words was carried into the public press by prelates, priests, and laymen of both convictions.

The principal opponents of Archbishop Ireland were Archbishop Katzer of Milwaukee and priests of German extraction, who were joined by Archbishop Corrigan of New York and other bishops of like sentiment.

### Pamphlets

Since Bishop Keane, rector of the Catholic University, was an enthusiastic follower of Ireland, and Cardinal Gibbons was giving a quiet support without becoming too much involved in the outward manifestations, the Rev. Dr. Thomas Bouquillon of the university was induced to write

a pamphlet entitled *Education: to Whom does it belong?* In it he conceded to the state far greater rights over education than had previously been allowed by Catholic opinion in the United States. The Rev. R. I. Holaind, S.J., answered Bouquillon in another pamphlet, *The Parent First, an Answer to "Education: to Whom does it belong?"*, in which he denied that the state had the right to demand compulsory education and the proper right to teach. This was the spark that enkindled a very conflagration of pamphlets and articles on the subject.

The controversy was centered toward the Faribault and Stillwater plans of Archbishop Ireland, and he was made the target of accusations that were carried to Rome. Supported by Cardinal Gibbons, he defended himself personally, with the result that the Sacred Congregation of Propaganda decreed on April 21, 1892, as follows: "The decrees of the Councils of Baltimore remaining intact concerning parochial schools, but all the circumstances having been carefully weighed, the agreement entered into by the Most Rev. John Ireland relating to the schools of Faribault and Stillwater may be tolerated."<sup>19</sup>

When issuing the decree, the Sacred Congregation expressed the hope that this would put an end to the controversy and that friendly relations would again be established.

It was a vain hope. Rome was petitioned to reconsider the whole question on account of the supposed danger to parochial schools contained in the decision. At this time the Most Rev. Francis Satolli arrived in the United States as the representative of the Holy Father at the Columbian Exposition in Chicago. He was ordered to be present at the annual meeting of the archbishops in New York on November 16, and there he presented fourteen propositions on the school question. In them he reaffirmed the binding force of the decrees of the Baltimore council, but he also affirmed that Catholic parents might send their children to the public schools, provided these schools were purged of the features that made them objectionable to Catholics. He seems to have been

<sup>19</sup> *Acta S. Sedis*, XXIV (1891-1892), 622-24.

led to believe that an arrangement could be made whereby distinctly Catholic schools would be recognized and supported by the state, and, in default of this, he thought a plan similar to the one at Faribault might be adopted.

Again some of the archbishops saw a danger to the parochial schools in these propositions. The Holy Father finally demanded individual statements from all the bishops. When the answers were received, Leo XIII, under date of May 31, 1893, addressed a letter to Cardinal Gibbons, which had to be communicated to all the archbishops and bishops. He stated most positively that the decrees of the Sacred Congregation of Propaganda and of the Baltimore councils concerning parochial schools were to remain in full force and that none was abrogated. At the same time he observed that it would be most desirable to obtain from the civil government a concession of funds for the parochial schools. Then he pleaded insistently that harmony be restored among the prelates of the Church in the United States concerning the matters that had caused so much dissension.<sup>20</sup>

In obedience to the Holy Father, this particular controversy now came to an end. It was quite generally accepted that the Faribault plan was permitted by way of exception. But by that time the Faribault and Stillwater arrangements had been canceled on account of the opposition by the local opponents, both Catholic and Protestant. Similar plans, however, continued in other places, particularly when the Catholics in a school district were in the majority. More parochial schools were built, but the ideal set by the third Baltimore council was never attained.

The Third Plenary Council of Baltimore had thus laid the definite plan for parochial schools in the United States, and will probably be best remembered for this accomplishment. Since it was foreseen that there would always be some children who for one reason or another would be prevented from attending the

**Leo XIII**

**End of the  
Controversy**

**Catechism  
Classes**

<sup>20</sup> *Ibid.*, XXV (1892-1893), 746-48.



parochial schools, the pastors were earnestly admonished to conduct catechetical classes for them, and their conscience was burdened with this obligation. In order to provide some uniformity in the religious instructions, a special catechism was proposed, for various catechisms adapted from those used in Europe had come into use. A commission was set up to work on this project. The work was finally completed in 1885, but this Baltimore Catechism never came into general use.

Among the dangers to the faith discussed at the councils emphasis was put on the secret oath-bound societies.<sup>21</sup> Specially mentioned were the Freemasons, who had been definitely and repeatedly condemned by the Holy See, the Knights of Pythias, the Odd Fellows, and the Sons of Temperance. In order that none of the three last-named societies might be condemned hastily, a commission of bishops was constituted at the third plenary council to study the necessity of condemnation. In explanation, the pastoral letter of this council states that "while the Church is thus careful to guard her children against whatever is contrary to Christian duty, she is no less careful that no injustice should be done to any association, however unintentionally."<sup>22</sup> But the bishops also stated very definitely:

But if any society's obligation be such as to bind its members to secrecy, even when rightly questioned by competent authority, then such a society puts itself outside the limits of approval; and no one can be a member of it and at the same time be admitted to the sacraments of the Catholic Church. The same is true of any organization that binds its members to a promise of blind obedience—to accept in advance and to obey whatsoever orders, lawful or unlawful, that may emanate from its chief authorities; because such a promise is contrary both to reason and conscience. And if a society works or plots, either openly or in secret, against the Church, or against lawful authorities, then to be a member of it is to be excluded from the membership of the Catholic Church.<sup>23</sup>

There was no agreement among the prelates about precisely

<sup>21</sup> Fergus MacDonald, *The Catholic Church and the Secret Societies in the United States*.

<sup>22</sup> Guilday, *The National Pastorals of the American Hierarchy*, pp. 259 f.

<sup>23</sup> *Ibid.*, p. 258.

which of the societies should be condemned specifically, or whether there should be any specific condemnation at all. A decision seemed all the more difficult in the beginning of the nineties, when the American Protective Association was causing much trouble to the Catholics throughout the country. A condemnation at that time was liable to stir up even more bigotry than that which was already rampant. There were those among the prelates, however, who insisted that condemnation was in place in order to keep Catholics from joining such societies.

### **Difficulties of Con- demnation**

Finally, in 1894, the Holy See took up the question and specifically condemned the Knights of Pythias, the Odd Fellows, and the Sons of Temperance. Even then there was a divergence of opinion among the prelates as to the necessity of publishing the decree in their dioceses. And again the Apostolic See stepped into the breach and ordered the publication. The only exception for these three societies was the permission that passive membership might be continued for the purpose of retaining the insurance benefits, provided there was no formal cooperation and no occasion for sin or scandal. The decision in this matter rested in all cases with the apostolic delegate in Washington. That finally ended the controversy.

### **Specific Condem- nation**

During all this decade the influence of Archbishop James Gibbons was continually growing. As the apostolic delegate for the Third Plenary Council he had shown a special genius for leadership. After the Council the members of the hierarchy continued to look up to him for guidance. He had entered the episcopacy as the first vicar apostolic of North Carolina, had next taken over the incumbency of the diocese of Richmond, and in 1877 had succeeded Archbishop James Roosevelt Bayley as the ordinary of Baltimore. Therefore it caused little surprise when he was created a cardinal priest on June 7, 1886, hardly a year after the death of Cardinal McCloskey. His in-

### **Cardinal Gibbons**

fluence in the whole United States always remained most impressive, among both the clergy and the citizens in general. And his elevation to the cardinalate proved once again that the Holy See trusted the good will of the Church in the United States.

### References

Donald Shearer, *Pontificia Americana*, pp. 379-93; Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 162-67; Theodore Roemer, *Ten Decades of Alms*, pp. 182-94.

Since the *Pontificia Americana* closes with the Third Plenary Council of Baltimore, references to the erection of dioceses must be sought elsewhere. *Acta Sanctae Sedis* and *Acta Apostolicae Sedis* are the official sources, but much information will also be found until 1918 in the first issues of *The Catholic Historical Review* and in John Hugh O'Donnell, *The Catholic Hierarchy of the United States*. The official acts of the Third Plenary Council are contained in *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*. An extract and the historical background will be found in Peter Guilday, *A History of the Councils of Baltimore*, the pastoral letter in Peter Guilday, *The National Pastorals of the American Hierarchy*. For school matters, Burns-Kohlbrenner, *A History of Catholic Education in the United States*, will be found most serviceable. The school question is treated in Daniel F. Reilly, *The School Controversy (1891-1893)*, but it cannot by any means be regarded as a definitive work on the question. John Tracy Ellis, *The Formative Years of the Catholic University of America* is a most capable presentation of the topic. The history has recently been continued in Patrick H. Ahern, *The Catholic University of America (1887-1896)* and Peter E. Hogan, *The Catholic University of America (1896-1903)*. Fergus MacDonald, *The Catholic Church and the Secret Societies in the United States*, gives a clear picture of the question. For sketches on religious communities, the student is again referred to *The Catholic Encyclopedia* and Elinor Tong Dehey, *Religious Orders of Women in the United States*.



## CHAPTER XVIII

# *The Spirit of Nationalism* (1890-1900)

A KEEN observer in the middle of the nineteenth century <sup>1</sup> remarked that the United States was like a young eagle. Although still weak and inexperienced in flight, he was already winging his way from ocean to ocean. With greater strength and experience he would become courageous in combat and would in time be unconquerable. Much of this indomitable spirit had penetrated the mass of the people in our country by the end of the century. Big business had indeed suffered a setback through the panic in the early part of the nineties, but the business interests soon regained confidence in themselves and brought forth a hitherto undreamed-of prosperity and looked to the far horizons for new worlds to conquer.

### Growth of Nationalism

The same spirit also pervaded the government and led to interference in the affairs of other countries and the longing for new conquests and imperialism. But labor was also awakening to its own power, rather crudely at first but with a greater realization of its own importance. Naturally this developing spirit of self-importance, or nationalism, invaded the sanctuary and made some of the prelates and priests impatient of the slowness with which they imagined this development was progressing among other members of the Church. It brought about bitter conflicts, which marked this last decade of the century

<sup>1</sup> Theodore Roemer, *The Ludwig-Missionsverein and the Church in the United States*, p. 140.

as one wanting in external charity on both sides of the controversy and possibly pointing to dangerous doctrines.<sup>2</sup>

The leaders of the so-called liberals in this movement for rapid Americanization among the hierarchy were Archbishop John Ireland of St. Paul, Bishop John J. Keane, rector of the Catholic University of America, and Monsignor Denis J. O'Connell, rector of the American College in Rome. All three were born in Ireland, but Keane and O'Connell had received their seminary training in the United States, Ireland in France. Associated with them was Cardinal Gibbons of Baltimore, who was born in Maryland but had received part of his education in the early days in Ireland and the rest in the United States. He was more diplomatic than the others in his utterances and thereby kept the confidence of all his colleagues in the hierarchy. The leaders of the more conservative group were Archbishop Corrigan of New York and Bishop McQuaid of Rochester, both born and educated in the United States. They were generally joined by the German-born bishops, under the leadership of Archbishop Katzer of Milwaukee. Unfortunately the conflict was carried into the public press and eventually became a personal affair between Ireland and Corrigan. The other members of the hierarchy usually took a stand midway between the parties, but often swayed from one side to the other.

The conflict was precipitated in 1886 by several events. The first was the Knights of Labor affair, in which Cardinal Gibbons saved this union from papal condemnation. About the same time the problem of the foreign-language groups, as raised by the German-language group, became acute. Through their Prie-

<sup>2</sup> A full treatment of this topic has been avoided most assiduously by American historians, but in recent years an attempt has been made to offer some forms of explanation in the pages of *The Catholic Historical Review*. Some of these articles are "Cahenslyism: The First Stage, 1883-1891" by John J. Meng (XXXI, 389-413), "Cahenslyism: The Second Chapter, 1891-1910" by John J. Meng (XXXII, 302-40), "A Century of American Catholicism as Seen through French Eyes" by John J. Meng (XXXVII, 39-68), "Americanism and the Catholic University of America" by Peter E. Hogan (XXXIII, 158-90), "Americanism, Fact and Fiction" by Thomas T. McAvoy (XXXI, 133-53), "A Myth in 'L'Americanisme'" by Vincent F. Holden (XXXI, 154-70). These articles have been followed to a great extent in this chapter.

ster Verein and their Central Verein they took up the cudgels to fight for the rights which they protested were being taken from them. They complained that, whereas the Irish were not in this country any longer than they themselves, the Irish were nevertheless trying to take over the government of the Church in the United States and to suppress the German Catholics. The language question was a stumbling block that prevented a closer approach of the two groups. It seemed natural to the German Catholics that their language must be preserved at least for one or two generations if the faith were to be preserved. Deplorable examples in the past had led them to this conclusion.<sup>3</sup> They also complained that their just demands were pushed aside by members of the hierarchy who were trying to Americanize the Church in the United States with undue haste and in a blustering manner.

In order to emphasize these demands, Archbishop Heiss of Milwaukee sent one of his priests, the Rev. P. M. Abbelen, to Rome in 1886 with a formal petition. If this memorial<sup>4</sup> is read carefully, it will be found to have been rather moderate in its demands.

#### Abbelen Memorial

It asked that the same rights be given to the German, French, and Slavic national parishes as to those in which the English language was used; that the immigrants of the first generation be obliged to attend their language churches, but that their children who had come of age be permitted to join another parish; that no obstacle be put to the use of the German language in the schools, even though they be obliged to teach English besides the German language; that in mixed parishes the ordinary be obliged to provide for a priest who understood German, and that, in addition to an Irish vicar general, the ordinary be obliged to have another vicar general for the German contingent of the diocese. Preceding Abbelen to Rome, was the report that the demands of his memorial were extreme and that other demands were also being forwarded. Bishop

<sup>3</sup> Cf. Roemer, *op. cit.*, pp. 94 f.

<sup>4</sup> See the pamphlet *Relatio de Quaestione Germanica in Statibus Foederatis a Rev. P. M. Abbelen, etc.*



Ireland and Bishop Keane, who were then in Rome, immediately became alarmed. They protested most vigorously against the demands of the memorial and notified the bishops in the United States of what they had done. These in their turn declared that the demands should be brought before the bishops in our country, as being domestic affairs, and not by means of secret communications.

At about this time Archbishop Corrigan had excommunicated the Rev. Edward McGlynn for insubordination when he refused to obey the command that he cease the public promotion of the single tax theory of Henry George. In order to strengthen his stand in this matter, Corrigan then asked Rome to condemn Henry George's *Progress and Poverty*. This move was opposed by Gibbons and several other bishops on the ground that such a condemnation was unnecessary and that it would strengthen the anti-Catholic animosity which was again stirring and that it would create the impression as if the Church were favoring the wealthy in opposition to the poor.

Together with these matters, the rumor was sounded that the Holy See was considering the appointment of a nuncio to this country and that the choice would most probably fall upon Bishop Dwenger, C.P.P.S., of Fort Wayne. Among themselves some of the archbishops protested against the erection of a nunciature, but they agreed that, if it could not be prevented, Archbishop Williams of Boston should receive the appointment. In order to forestall adverse decisions, Gibbons departed for Rome in the early part of 1887. He was able to avert the condemnation of the Knights of Labor. In the German question he could not prevent the granting of minor requests, but he did stop the granting of the major ones. He was himself convinced that he had also prevented the condemnation of the Henry George book and the appointment of a nuncio.

Everything again seemed serene in the Church in the United States when, in 1889, the centenary of the establishment of the

hierarchy was celebrated in Baltimore with great pomp and ceremony. The Holy Father sent Archbishop Satolli as his personal representative for the occasion, and episcopal delegates from many countries enhanced the celebration. At this time the archbishops originated their own annual gatherings and the first American Catholic Congress brought together prominent Catholic laymen from the whole country. The celebration was climaxed with the formal opening of the Catholic University of America in the nation's capital.

### Centennial

On the occasion of the centennial, Cardinal Gibbons, extolling Archbishop Carroll for having laid the foundations of civic and religious cooperation, said:

The calm judgment of posterity recognizes John Carroll as a providential agent in moulding the diverse elements in the United States into an organized Church. He did not wish the Church to vegetate as a delicate exotic plant; he wished it to become a sturdy tree, deep-rooted in the soil, to grow with the growth and bloom with the development of the country, inured to its climate, braving its storms and invigorated by them, and yielding abundantly the fruits of sanctification. Knowing as he did the mischief bred by national rivalries, his aim was that the clergy and people—no matter from what country they sprung—should be thoroughly identified with the land in which their lot was cast; that they should study its laws and political constitution and be in harmony with its spirit; in a word, that they should become, as soon as possible, assimilated to the social body in all things pertaining to the common domain of civil life.

Turning to the present, the Cardinal then pronounced this exhortation, in which he emphasized the American character of the Church in the United States by saying:

The due observance of the coming centennial requires of us that we should not only thank God for the great things wrought by our fathers, but that we should recognize the obligations incumbent on us in our day and generation. Let us not boastingly say with the Jews: "We are the seed of Abraham." "If ye are the children of Abraham," says our Lord, "do the works of Abraham." (John viii.) It was no extenuation, but rather an aggravation of the crime of those who crucified Our Sav-

iour, that they vaunted in being the descendants of Abraham, Isaac, and Jacob. And our lack of faith and zeal would be all the more reprehensible, since we have before our eyes the examples of a Carroll, a Cheverus, a Flaget, a Hughes, an England, and "so great a cloud of witnesses." The civic and moral virtues of past generations will not redound to our glory, but rather will be a reproach to us, if we have no share in their patriotism and piety. In vain we praise their heroic deed, if we do not strive to emulate them, for God will not be content with a vicarious fealty.<sup>5</sup>

There were none among the hierarchy who did not hold that, since the Church in the United States was planted in the soil of our country, it should also assume its characteristics so far as they were consonant with the faith. But there were some who thought that the more liberal members of the hierarchy went too far in their expression of loyalty to the country and seemed to sacrifice some of the fundamentals of Catholic teaching in their ardent desire to please their fellow citizens. This apprehension was strengthened when Archbishop Ireland, July 10, 1890, addressed the National Educational Association in their meeting at St. Paul on the subject of state schools and parish schools, as has previously been noted, and thus gave the occasion of renewing the controversy among the bishops and clergy. Eventually the school question quarrel was hushed up by Leo XIII himself.

There was, however, a sorry interlude usually called Cahenslyism. It had its origin in Europe, where Peter Paul Cahensly was the secretary of the St. Raphael Society for the protection of the German Catholic emigrants. Societies for emigrants from other countries had also been formed under the same or another name. Cahensly, who was intensely interested in the welfare of the emigrants, became worried about the religious fate of many of them. After comparing figures for many years he came to the conclusion that an enormous number of Catholic immigrants had lost their faith in the United States, and he ascribed

<sup>5</sup> *American Ecclesiastical Review*, I (1889), 415-23.



the loss to the carelessness of bishops who did not provide a sufficient number of foreign-language priests for the hosts who arrived in this country. He presented his conclusions to an assemblage that was gathered at Lucerne, Switzerland, in the month of December, 1890. These delegates then drew up a memorial, usually referred to as the Lucerne Memorial, and Cahensly presented it to the Holy Father with the petition that each racial group be represented in the episcopate of our country in proportion to its numerical strength.

When this petition was published in the United States, the hierarchy became alarmed and, harking back to the Abbelen memorial, blamed the German bishops in our country for the new memorial. Archbishop

### Protest of the Hierarchy

Katzer, as the leader of the German bishops, protested that neither he nor the other bishops had anything to do with the matter. Individually the bishops then flooded Rome with remonstrances. They acknowledged that there had been losses, but they protested that the numbers given were fantastic and they asserted that there had been no culpable neglect of the immigrants. The Holy See had at first been alarmed, but gradually came to the conclusion that there was exaggeration in the figures and then quietly rejected the plea of the petition. In this country, however, the memorial stirred up a storm that was blown in and out of season to forward dissension and was often referred to in the other discussions between liberal the conservative members of the hierarchy.

Pope Leo XIII meanwhile came to the conclusion that he must delay no longer with the decision to erect an apostolic delegation for the United States, if he wanted authentic information from another source than that of the resident hierarchy. Not to

### Archbishop Satolli

arouse too much hostility, he set about arranging this in a somewhat round-about fashion. He accepted the invitation to be officially represented in 1892 at the World's Columbian Exposition in Chicago. For this purpose he again sent Archbishop Satolli in the capacity of an apostolic ablegate. Upon

arrival in this country the Archbishop was received by a group of the liberal prelates and was not let out of their sight until the annual meeting of the archbishops in New York.

At this meeting, November 16-19, the ablegate presented fourteen propositions on the school question with the request

**Meeting** that they be signed because they represented  
**of the** at least in substance the mind of the Holy  
**Archbishops** Father. There was consternation among the prelates. Although the propositions, in a very general way, held to the decrees of the third

Baltimore council, they reflected Ireland's ideas and manifested an evident eagerness to conciliate the government. The archbishops as such refused to sign them, and finally gave the ablegate the mere satisfaction of attesting that they had considered them and were suggesting modifications.

The ablegate also proposed that the archbishops consider the advisability of establishing a permanent apostolic delegation

**American** in the United States. The prelates were, how-  
**Protective** ever, apprehensive of the trouble that might be  
**Association** caused by such an action on account of the growing violence of the A.P.A. movement.

This movement entailed a gathering of those in the country who were violently opposed to the Catholic Church and vowed to keep Catholics from all public offices. The movement was crystallized in the American Protective Association that had been set up in 1887 at Clinton, Iowa. The leaders had learned the nativist lesson of the fifties, that they could not hope for success if they made themselves a political party; but they were determined to make themselves felt within the political parties. They were successful in local elections, where they usually sponsored the Republican candidates because the Democrats would as a rule not let themselves be compromised. But when they tried to control the Republican party in the national elections of 1896, they were rebuffed by Mark Hanna, the campaign manager. This brought about their disintegration, after they had caused much anxiety to the Catholics in our country. But when the archbishops met in

1892, the movement was at its height and was making use of the school question to attack the Church.

Unfortunately the deliberations of the archbishops, particularly the propositions of Satolli, found their way into the public press, despite a direct prohibition, and were discussed with great vigor. The liberals in the hierarchy were proclaimed the victors in the school quarrel, and they were lauded as the defenders of American principles. The conservatives were aghast at the turn events had taken, the more so since Satolli absolved McGlynn from the excommunication imposed by Corrigan. And the earlier controversies were resumed with great vehemence.

### Public Pro- nouncements

Then came the resolute action of Leo XIII. Without awaiting the formal report of the archbishops' meeting, he appointed Archbishop Francis Satolli the apostolic delegate for the Church in the United States, with residence in Washington, D.C. He also demanded that each bishop send his own opinion on the school question to Rome. On May 31, 1893, he dispatched a letter to Cardinal Gibbons, who was to communicate it to the other members of the hierarchy. In the letter he demanded that the school controversy be closed, and he stated that the decrees of the Baltimore councils were to remain intact, even though exceptions might at times be tolerated.

### Apostolic Delegate

To encourage greater unanimity of opinion and action, Leo XIII on January 6, 1895, addressed an encyclical, *Longinqua oceani*,<sup>6</sup> to the Church in the United States. It is a recapitulation of the thoughts he had expressed at various times concerning the Church in the United States during the previous controversies. He spoke of education, particularly in the Catholic University of America, where he hoped that discord would come to an end, and in the North American College of Rome, and he referred again to his pronouncement on the parochial school question. He noted the dangers to the unity of marriage, and

### Leo XIII

<sup>6</sup> *The Great Encyclical Letters of Pope Leo XIII*, pp. 320-35.



spoke about civic virtues, societies, writers, converts, and the care to be bestowed on the spiritual welfare of the Indians and Negroes. He emphasized in particular the importance of the apostolic delegation when he said:

But when the Council of Baltimore had concluded its labors, the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This, We perceived, could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American Legation. Accordingly, as you are well aware, We have done this. By this action, as We have elsewhere intimated, We have wished, first of all, to certify that, in Our judgment and affection, America occupies the same place and rights as other States, be they ever so mighty and imperial. In addition to this We had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. . . . Therefore, since it is the office and function of an apostolic legate, with whatsoever powers he may be vested, to execute the mandates and interpret the will of the Pontiff who sends him, thus, so far from his being of any detriment to the ordinary power of the bishops, he will rather bring an accession of stability and strength. . . . He will, no doubt, bring it to pass that . . . with disagreements eradicated and mutual esteem maintained, you may all work together with combined energies to promote the glory of the American Church and the general welfare.<sup>7</sup>

Archbishop Satolli arrived in this country as the first apostolic delegate in residence toward the end of 1893, and he remained until 1896, when he was called back to Rome to enter the college of cardinals. Although a most learned and capable prelate, he was not a trained diplomat. At first he relied principally on the advice of the liberal prelates, but soon he turned to the conservatives. This can be seen from the express condemnation of the Odd Fellows, the Knights of Pythias, and the Sons of Temperance in 1894. The next year Monsignor O'Connell was suddenly removed as rector of the American College in Rome. At the same time Pope Leo forbade further participation in inter-faith congresses, as had been done by some of the liberal prelates at the Columbian Exposition in Chicago. In the following year Bishop Keane was suddenly replaced as the rector

Action by  
Satolli

<sup>7</sup> *Ibid.*, pp. 327-29.

of the Catholic University of America. Then Satolli was rewarded with the cardinalate. He was succeeded as apostolic delegate by Archbishop Sebastian Martinelli, who up to that time had been the prior general of the Augustinians.

It was during the latter's incumbency at the delegation that a controversy broke into the open which accused the Catholics in the United States of falling into heresy because of nationalistic tendencies. The struggle **Americanism** was precipitated in France when the life of Father Hecker by the Paulist Father Walter Elliott was translated into French and was published with a lengthy introduction by Abbé Felix Klein. This edition of the life, freely translated into French, particularly Klein's introduction, was immediately attacked as heretical, and the heresy was called Americanism. The controversy became so bitter in France and other European countries that the Supreme Pontiff felt obliged to interfere. The liberals in our country feared a direct condemnation on account of its implications in their own aspirations, and therefore they prevailed upon Cardinal Gibbons to use his influence to have it halted. Leo XIII would not be halted, but he did tone down the condemnation in such a way as to proclaim that the Americanism he condemned was not the American spirit and that it was not necessarily a doctrine accepted by Americans, but that he retained the name because it was so used in Europe.

The condemnation of Americanism was contained in the apostolic letter, *Testem benevolentiae*, which Leo XIII addressed to Cardinal Gibbons on January 22, 1899. After explaining that, as he had frequently given expression to his affection for the people in the United States, so now he felt obliged to warn them against certain matters that must be avoided or corrected, the Holy Father declared that it was wrong to assert that in our days spiritual direction is less needed than in earlier times, as if the Holy Ghost were more bounteous with His gifts than in earlier times. He warned that natural virtues must not be extolled above the supernatural. He condemned the division of

**Testem Benevolentiae**

the virtues into passive and active and any advocacy of the latter as more suitable for our days. He asserted that the vows taken in religious orders must not be regarded as narrowing the limits of true liberty, or as of little use for human society or Christian perfection. Finally he asserted that it is not prudent to neglect the methods of the past which proved useful in dealing with non-Catholics in view of their conversion. All these matters he condemned under the name of Americanism. Then he concluded:

Hence, from all that We have hitherto said, it is clear, Beloved Son, that We cannot approve the opinions which some comprise under the head of Americanism. If, indeed, by that name be designated the characteristic qualities which reflect honor on the people of America, just as other nations have what is special to them; or if it implies the condition of your commonwealths, or the laws and customs which prevail in them, there is surely no reason why We should deem that it ought to be discarded. But if it is used not only to signify, but even to commend the above doctrines, there can be no doubt but that our Venerable Brethren the bishops of America would be the first to repudiate and condemn it, as being especially unjust to them and the entire nation as well. For it raises the suspicion that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world. One in the unity of doctrine as in the unity of government, such is the Catholic Church, and, since God has established its center and foundation in the Chair of Peter, one which is rightly called Roman, for where Peter is there is the Church.<sup>8</sup>

This letter of the great pontiff brought charges and counter-charges regarding the application to individuals. But gradually the quarrels subsided. Whether they had held the condemned propositions or not, the Catholics in the United States bowed before the pronouncement of the Holy Father. In general, this was not a time of profound theological learning in the United States—it was still the brick-and-mortar age—but prelates and priests and people alike had imbibed from the early days a loyal respect for the Holy See and they were consequently prepared to accept as dutiful children the declaration of the Holy Father.

<sup>8</sup> *Ibid.*, p. 452.



They began to understand that they must not exaggerate their Americanism at the expense of their Catholicism. It saved them from much of the havoc that was wrought in other countries during the next decade through the insidious machinations of Modernism.

On the occasion of the silver jubilee of Leo XIII as supreme pontiff, Cardinal Gibbons, in the name of the hierarchy, addressed to him a letter of congratulation, March 3, 1902.<sup>9</sup> In his reply of April 15 the Holy Father stated:

**Praise by  
Leo XIII**

If We found pleasure in the state of things which prevailed among you when We first entered upon the charge of the Supreme Apostolate, now that We have advanced beyond twenty-four years in the same charge, We are constrained to confess that Our first pleasure has never been diminished, but, on the contrary, has increased from day to day by reason of the increase of Catholicity among you. The cause of the increase, although first of all to be attributed to the providence of God, must also be ascribed to your energy and activity. You have, in your prudent policy, promoted every kind of Catholic organization with such wisdom as to provide for all necessities and all contingencies, in harmony with the remarkable character of the people of your country. Your chief praise is that you have promoted and sedulously continue to foster the union of your churches with this chief of churches and with the Vicar of Christ on earth.<sup>10</sup>

Amid all these difficulties in the last decade of the nineteenth century the Catholic population in the United States grew from 8,909,000 to 12,041,000. The Catholic increase by immigration was about 1,225,000, but its complexion was quite different from that of the preceding decades and indicated the end of prominence in the Irish-German increase. Italy now led with 390,000, Austria-Hungary with its conglomeration of races followed with 232,000. Then came Poland with 190,000, Canada with 161,000, Germany with 105,000, Ireland with 40,000. The number of priests went up to 11,987.

**Statistics**

Among those who helped to swell this number of priests

<sup>9</sup> *American Ecclesiastical Review*, XXVI (1902), 704-8.

<sup>10</sup> *The Great Encyclicals Letters of Pope Leo XIII*, pp. 513-14.

were several religious communities. The Missionaries of Our Lady of La Salette came in 1892. Founded in the middle of the century to guard the sanctuary of Our Lady of La Salette in France, they now try to combat the crimes of the day as denounced by Our Lady in her apparitions. In the year of their arrival in the United States the Josephites became a separate foundation for the care of the Negroes.

The next year witnessed the coming of the Premonstratensian Canons of St. Norbert and of the Society of St. Edmund. The former came to Wisconsin from Holland at the express wish of Bishop Messmer to combat the insidious work done among the Belgian Catholics by an Old Catholic priest in the diocese of Green Bay. They settled at West De Pere and founded a flourishing college. Vestiges of Premonstratensian labors can be found in many parts of the country during the early years, but this was the first to become permanent. The Society of St. Edmund was originally founded in France, but its headquarters were moved to England when the French Republic began to expel the religious. The members began their American activities in Vermont.

The Society of the Divine Savior took over in 1896 what was left of an early colonization project at St. Nazianz, Wisconsin, where they have now established their American headquarters. They are particularly known for their apostolate of the press. The Society of the Divine Word sent some of its members from Holland in 1897 to establish themselves at Techny, Illinois. They are strictly a mission society and are sending many of their members to the foreign missions. In our country they gave a great impetus to the apostolate among the Negroes and now have about two dozen Negro priests in their community.

Among the sisterhoods that came to this country during this decade a continuance of the trend away from the teaching

career can be discerned, while the social and meditative aim is quite noticeable. Some of these sisters came from France on account of the precarious situation of all religious in that country.<sup>11</sup> But some of the new immigration trend is shown in the arrival of the Bernardine Sisters of the Third Order of St. Francis from Poland in 1894. That their work is appreciated in the Polish schools may be judged from their growth which has gone up to almost 1,300 professed sisters in three provinces within the United States. At this same time another community of Polish sisters was founded in Chicago, the Franciscan Sisters of Blessed Kunegunda, which has about half the number of the preceding community.

### European Sisters

The Mission Helpers of the Sacred Heart were founded in 1890 to assist the Josephites in their work among the Colored at Baltimore, but their purpose was soon changed to include social work among all races. The Sisters of Reparation of the Congregation of Mary were instituted in New York City in 1890 to assist women in need. They conduct St. Zita's Home for Friendless Women. Being restricted in their purpose, they have naturally remained a small, though most zealous, community. In the next year there followed three new foundations. One was that of Mother Drexel's Sisters of the Blessed Sacrament for Indians and Colored People, already mentioned in another connection. The Franciscan Sisters of the Immaculate Conception emerged as an independent community at Little Falls, Minnesota. A similar community, the Sisters of St. Francis of the Immaculate Conception, came into existence in Illinois.

### Native Sisterhoods

<sup>11</sup> From France came the Little Sisters of the Assumption in 1891, the Religious of Our Lady of the Cenacle and the Helpers of the Holy Souls in 1892, the Society of the Sisters, Faithful Companions of Jesus in 1896. Canada sent the Sisters Adorers of the Precious Blood in 1890, the Sisters of the Assumption of the Blessed Virgin Mary in 1891, the Religious Hospitallers of St. Joseph in 1894, the Ladies of Loretto in 1892, the Congregation of Our Lady of the Holy Rosary in 1899. Germany sent the Sisters of St. Francis of the Perpetual Adoration in 1893; Belgium, the Dominican Sisters of the Perpetual Rosary in 1891. From England came in 1893 the Little Company of Mary Nursing Sisters and the Servants of Mary, or Mantellate Sisters. A Franciscan Tertiary community, the Sisters of the Divine Savior, arrived in 1895.



In 1897 the Franciscan Sisters of St. Joseph were founded in the state of New York, and they have grown to a community of more than 500 professed sisters.

Special interest was aroused in 1899 by the founding of the Servants of Relief for Incurable Cancer in New York. The foundress was Rose Hawthorne Lathrop, who entered the Church with her husband in 1897, and after his death gave her life to the care of those suffering from incurable cancer.

This is the only purpose of the community. Although restricted in purpose and at first confined to New York, the community now has houses in the archdioceses of New York, Philadelphia, and St. Paul, and in the dioceses of Fall River and Savannah-Atlanta.

The troublous interior difficulties of the Church in the United States prevented any great diocesan expansion during the nineties.<sup>12</sup> Yet the province of Dubuque was constituted in 1893 to comprise, besides the archdiocese, the diocese of Davenport in Iowa, the dioceses of Omaha and Lincoln in Nebraska, and the diocese of Cheyenne in Wyoming. The incumbent at Dubuque, the Most Rev. John Hennessy, was named the first archbishop, which position he retained until his death in 1900. Some new dioceses were also erected in the western part of the country. In 1890 Dallas was made a diocese in northern Texas. The next year Salt Lake was made a diocese out of the previous vicariate apostolic that comprised the territory of Utah (a State in 1896) and eastern Nevada, the western part of which was attached to Sacramento. Idaho became the diocese of Boise in 1893. The diocese of Tucson was erected in 1897 to comprise all the territory of Arizona (a State in 1912) and the southern part of New Mexico (a State in 1912). Besides these, the prefecture apostolic of Oklahoma became the vicariate apostolic of Oklahoma Territory in 1891. Thus at the end of

<sup>12</sup> For detail of the dioceses in this paragraph, see John H. O'Donnell, *The Catholic Hierarchy of the United States*, under the respective titles. For the ordinaries, see the Appendix.

the century only three vicariates apostolic remained in continental United States: Oklahoma, Brownsville, and North Carolina.

The imperialistic movement of this decade in the United States, which was climaxed by the Spanish-American War, brought the acquisition of various island possessions, but their connection with the hierarchy in our country was a later development.

### Imperialism

Within the Church this imperialistic movement was felt in the quickening of the nationalist spirit, which for a time threatened some classes of Catholics with a supernationalism that might have led to an American Gallicanism or Febronianism had it not happily been halted by the clear exposition of Leo XIII on false Americanism in the Church. Thereby he saved the Church in the United States from the ravages of Modernism that became a world-wide menace in the new century.

### References

Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 167-72; Theodore Roemer, *Ten Decades of Alms*, pp. 195-205.

For the diocesan growth of this decade the first three volumes of *The Catholic Historical Review* and John Hugh O'Donnell, *The Catholic Hierarchy of the United States*, may again be consulted, unless the official documents are available in *Acta Sanctae Sedis*. The papal utterances will be found translated in such books as *The Great Encyclical Letters of Pope Leo XIII*, as well as in such periodicals as *The American Ecclesiastical Review*. For the language quarrel, it would be useful to read, if accessible, the pamphlet with this lengthy title: *Relatio de Quaestione Germanica in Statibus Foederatis a Rev. P. M. Abbelen, Sac. Milw. Conscripta, a Rmo. et Illmo. M. Heiss, Archiep. Milwauk. Approbata, et Sacrae Congr. de Propaganda Fide Mense Novembri, 1886, Submissa. Sequuntur objectiones plurimorum Revmorum Praesulum eidem S. Congr. propositae, E lingua Gallica in Anglicam translatae*. For deeper historical research it would be necessary to delve into the mass of literature that was published at that time. This language question, as well as the matter of Americanism, was carefully avoided by Catholic historians until quite recent years, when it was again touched upon in articles of *The Catholic Historical Review*, as cited in the footnote at the beginning of this chapter, and in a few articles of other periodicals. A definitive exposition has not yet been published.





PART IV

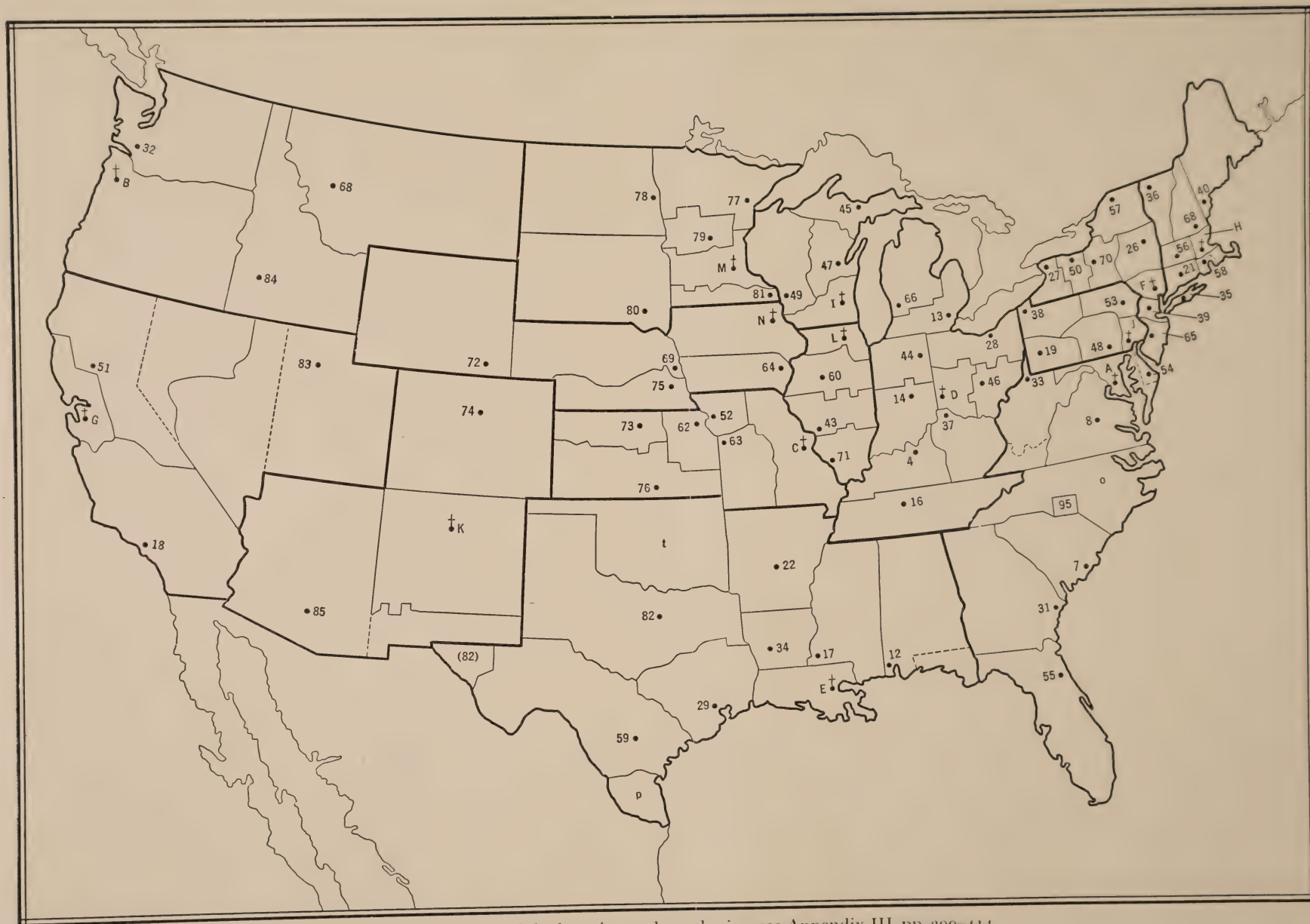
THE PERIOD OF MATURITY

(1900-1950)

The Period of Maturity came to the Church in the United States with the advent of the twentieth century. Heretofore uncertain youthful enthusiasm had at times to be directed into safe channels by the Holy See. The *Testem benevolentiae* of Leo XIII, however, was such a heavy jolt on former self-complacency that it crushed youthful indiscretion and led to mature deliberation. This was acknowledged by Pius X in 1908, when he quietly took the Church in the United States from the former mission status by supplanting the jurisdiction of the Sacred Congregation of Propaganda with the regular channels of the other Congregations. Clergy and laity now clung more closely to the leadership of the Holy Father while forgetting many of the previous dissensions, particularly the language dispute.

The first decade of this new period witnessed a decided move toward the consolidation of everything that had been gained. In the second decade this consolidated ecclesiastical spirit began to diffuse itself in the mission interests of the Universal Church. Foundations for greater unity of action were laid in the third decade; the principles then formulated found widespread application in the fourth and the succeeding decade. To this was added the important fight against secularism, as opposed to these principles, in the fifth decade. And through all this development of maturity, leadership was always sought from the Holy See.





For an explanation of the lettering and numbering, see Appendix III, pp. 399-414.





## CHAPTER XIX

### *Consolidation (1900-1910)*

A MATERIALISTIC spirit shrouded the close of the nineteenth century in a pall of growing distrust between the classes of society and the nations themselves. Pope Leo XIII tried to bring about a reconciliation by his fatherly admonitions in many encyclicals, but few lent a willing ear. Yet he had the consolation of seeing the waning century come to a close in a nimbus of spiritual glory when he consecrated the whole world to the Sacred Heart. To the faithful it was a harbinger of spiritual awakening amid the gathering clouds of dissension, and they had the satisfaction of offering him a personal tribute of gratitude at the celebration of his silver jubilee in the papacy. But very soon, July 20, 1903, he laid his tired head down in death, bringing to an end a most memorable period of the papacy. Pius X, his successor, took up the thread of spiritual awakening among the faithful in the spirit of a holy pastor of souls. Brushing aside the materialistic aspirations of the age, he insisted on a spiritual rebirth in the children of the Church by promoting frequent and early Communion, by insisting on a reform of ecclesiastical music in the spirit of the Church, by inaugurating the codification of the laws of the Church, and by his energetic condemnation of Modernism, so that all things might be restored in Christ. He met much opposition from a materialistically minded world and even from some of his tainted children, but he stood firm on the Rock of Peter.

#### Spiritual Awakening

The conclave that chose Pius X for the Chair of Peter is

significant for the history of the Church in the United States since it was the first instance of an American participating in the election of a pope. Cardinal Gibbons was **The Conclave** in Europe at the time of Leo's death and was therefore able to reach Rome before the election took place. Tradition has it that he was more than a participating elector, for through Cardinal Satolli he is said to have influenced the new pontiff to accept the burden of the papacy in compliance with the desire of the conclavists.<sup>1</sup> The Church in the United States entered the first stages of maturity by warmly applauding the choice of the cardinals and by offering filial submission to this newly chosen successor of Peter.

If the *Testem benevolentiae* of Leo XIII had stunned more than one ecclesiastic in our country, it also effected a closer union with the Holy See, a cessation of the **Loyalty to the Holy See** more glaring clashes in the language dispute, and a modification of some of the super-democratic ideas that had prevailed, as was evidenced by the letter of sincere congratulation addressed by Cardinal Gibbons, in the name of all the faithful in the United States, to the Holy Father upon his election and coronation. Pius X, in his reply of June 13, 1904, expressed appreciative regard to the Cardinal because of the promise of assistance in restoring all things in Christ.<sup>2</sup> It proved no vain promise, for, when in 1908 the Holy Father solemnly condemned Modernism, he had the consolation of seeing the Church in our country accept his declaration in a full spirit of loyalty.

At about this same time Pius X celebrated the golden jubilee of his priesthood. Again Cardinal Gibbons was the spokesman for felicitations and for the promise of loyal **Praise by Pius X** adherence to the Holy See. And again Pius X expressed his admiration for the Church in the United States when he wrote:

<sup>1</sup> James Cardinal Gibbons, *A Retrospect of Fifty Years*, II, 96. Cf. Allen Sinclair Will, *Life of Cardinal Gibbons, Archbishop of Baltimore*.

<sup>2</sup> *American Ecclesiastical Review*, XXXI (1904), 380 f.



We have read with great pleasure the letter which you recently sent us, in your name and that of our Venerable Brethren of your Republic, for it was written with affection and loyalty. Certainly we already knew, as clearly as could be, the remarkable promptness and carefulness of the bishops of the United States of America with regard to every duty, and their obedience and devotion to the Successor of Peter. Still in this celebration of the Jubilee of our priesthood, when, through the goodness of God, we are receiving such beautiful expressions of good will from the Catholic world, you rightly judged that the American Church, that noble portion of the Catholic Church, ought also to have her part in this concord of all good men, and you thought that a common testimonial of your esteem would be very grateful to us. In this we see with great pleasure that you have toward our lowly person those sentiments which we wish and desire all to have. For we are pleased with the respect you show to the Vicar of Jesus Christ; we are pleased with the submission you profess to the Teacher of Christian faith and practice; but we are especially pleased with the love you manifest for the common Father of Catholics. Since, then, you show yourselves such devoted sons to us, you can readily understand how great in turn is our fatherly affection for you. And in this affection we rightly include your clergy and the rest of the flock, for we know that all those you have under your care are especially devoted to us and united to this Apostolic See.<sup>3</sup>

At about this same time the Holy Father issued the apostolical constitution *Sapienti consilio*,<sup>4</sup> by which he reorganized the congregations, tribunals, and offices that compose the Roman Curia, and to which the affairs of the Universal Church are referred.

**Maturity**

Hidden in its pages was the simple note that, after November 3, 1908, the ecclesiastical provinces of the United States, Newfoundland, Canada, England, Ireland, Scotland, Holland, and the diocese of Luxemburg were to be considered transferred from the jurisdiction of the Sacred Congregation of Propaganda and put under the general jurisdiction of the Church. The Church in the United States was thus removed from the status of a mission country and was given the official stamp of approval as having reached maturity.

This new status demanded that there be better coordination

<sup>3</sup> *Ibid.*, XXXIX (1908), 301.

<sup>4</sup> *Ibid.*, pp. 281-94.

and a stricter organization of official business, and that the loose threads of the mission status be brought together and ad-

**Consoli-** ministered according to the universal practice  
**dation** of the Church. Many years were to pass before all of this would be accomplished, and some of it has not yet been carried out, but there was a beginning of consolidation in this first decade of maturity. The solution was made somewhat easier because the country had just emerged from the victory of the Spanish-American War, which raised the self-esteem of our citizens to new heights and impelled them to seek a place in international affairs. The earlier settlers began to think of themselves rather as Americans than as members of this or that national group. The national spirit had reached a new pitch. Consequently there was great unanimity among the earlier Catholic arrivals in this country. This made the consolidation of forces within the Church an easier task, but unfortunately it also arraigned the older groups against the newer immigrants.

While the consolidation was slowly finding its way through our continent, it had to be applied also to our newly acquired territories, even though we were not too well prepared or disposed for such a task. The **Philippine Islands** acquisition of the Philippine Islands demanded very special attention because it posed particular difficulties. The Church had been established there at the time of discovery in the sixteenth century and was propagated by Augustinians, Dominicans, and Franciscans with such success that as early as 1585 the archdiocese of Manila could be established. But the Spain of the sixteenth century was not the same as the revolutionary Spain of the nineteenth century, when bureaucracy firmly bound the Church to the interests of the government. The result in many parts of the islands was that, when the revolution of 1896 was fought, the revolutionaries often did not distinguish between the Church and the state. They started the Aglipayan Schism that despoiled the Church of many possessions on which she depended for subsistence. When our troops took possession of the islands, they were soon

followed by a swarm of Protestant ministers. Since the Filipinos had become accustomed to a union of Church and state, many considered the Protestant religion the official religion of the United States and were enticed into its ranks to curry favor, as they thought, with the officials of the new regime. And thus the Church in the United States had a tremendous task thrust upon her, for she was now made responsible for the spiritual welfare of the islanders to a greater extent than had at first been imagined since many of the former priests had departed for Spain.

In order to ascertain the real conditions and to find a remedy for the abuses, Pope Leo XIII sent Archbishop Placide Chappelle of New Orleans to the islands as his legate.<sup>5</sup> As a result of the investigation, four new dioceses were immediately established

**Need of  
Priests**

and a special apostolic delegation was set up for the Philippines and the Marianas.<sup>6</sup> A closer bond with the hierarchy in the United States was also postulated in order that priests might be sent, and better cooperation with the government could be attained. But there was as yet little enthusiasm for this kind of pastoral work outside the continent, as a contemporary periodical states: "There was a demand for the American priests to go to the Philippines to take the place of the Spanish friars who were withdrawn. The bishops made a quest everywhere, in the religious orders as well as among the diocesan priests, for some American priests to replace the Spaniards. A few were found in Philadelphia to accompany Bishop Dougherty, and with these the list begins and ends."<sup>7</sup>

This was the dismal response to the first plea, but eventually religious, both priests and sisters, from the United States and Europe established themselves on the islands, and vocations among the Filipinos themselves began to grow in encouraging numbers.

**Successful  
Negotiations**

Through tedious court procedures most of the Aglipayan

<sup>5</sup> *Ibid.*, XXVI (1902), 196 f.

<sup>6</sup> *Ibid.*, XXVIII (1903), 330-39.

<sup>7</sup> *Ibid.*, XXXIX (1908), 511.



land seizures were nullified. And through Governor Taft our government took up direct negotiations with the Holy See regarding the friars' lands, which had been given to the friars by Spain so that they could keep up their religious, educational, and charitable institutions, but which had been appropriated by the revolutionaries for their own purposes. Our government agreed to take over the lands upon payment of \$7,000,000, on account of the difficulties inherent in restoration, and then sold them to small holders on easy terms. When Philippine independence was finally declared on July 4, 1946, the Church in the United States, although not responsible for all the improvements in the condition of the Church on the islands, could claim much credit for the fact that about 90 per cent of the population again called themselves Catholics.<sup>8</sup>

Like the Philippine Islands, Guam was also ceded to the United States after the Spanish-American War and was converted into an important naval base. The island had been one of the early Spanish colonial possessions in the Pacific area, and practically all the inhabitants had been converted through the successive missionary zeal of Augustinians, Jesuits, and Capuchins. At the time of our occupation, the spiritual welfare of the natives was in the hands of German Capuchins who had been sent to the Marianas and Caroline Islands. Our government insisted that European missionaries be kept off the island and asked that missionaries from the United States be sent. As a first step in this direction, Propaganda in 1911 made the little island a vicariate apostolic by itself.

Until missionaries could be sent from the United States, the government permitted Spanish Capuchins to take over the spiritual welfare of the islanders, and one of their number to become the vicar apostolic. Finally, in 1939, Capuchins from the United States began to take over the vicariate, and in 1945 one of their number, the Most Rev. Apollinaris Baumgartner, O.F.M. Cap., was made the vicar apostolic. Rehabili-

<sup>8</sup> *The American 1931 Catholic Almanac and Year Book*, pp. 218 f. See also *American Ecclesiastical Review*, *Catholic Directory*, *The National Catholic Almanac*.

tation is still a major problem because the Japanese occupied the island during the Second World War and transported the missionaries to Japan as prisoners of war. A year after his consecration, Bishop Baumgartner also had the Marianas Islands included in his vicariate; and in 1948, Wake Island. The vicariate of Guam was incorporated in the province of San Francisco in 1947, and is thus more closely united with the hierarchical order of the United States.<sup>9</sup>

The annexation of the Hawaiian Islands to the United States was accomplished in 1898, largely through intrigue and subterfuge. At that time the Catholic population on the islands amounted to about 33,000.

### Hawaiian Islands

American business interests began their penetration of the islands early in the nineteenth century, and Protestant ministers from the United States claimed a monopoly in missionary work, even though they could count few converts. In 1827 the Fathers of the Sacred Hearts, or Picpus Fathers, from Europe were entrusted with the work of converting the natives to the Church, and a prefecture apostolic under their care was established. It was a most difficult field of labor on account of the continual persecutions incited by the Protestant ministers and on account of the disposition of the natives. But in 1839 France compelled the native government to stop the persecution of Catholics. Conversions were now accomplished much more easily. They had become so numerous by 1844 that the prefecture was made a vicariate. It retained this status until 1941, when it was made the diocese of Honolulu and made suffragan to San Francisco. The attack on Pearl Harbor marked our entrance into the Second World War and made religious progress difficult. But rehabilitation was soon accomplished. At present the diocese has 145,000 Catholics in fifty parishes, is thoroughly organized, and even has its own diocesan seminary under the direction of the Sulpicians. Molokai, within this diocese, has always attracted the sympathetic interest of Americans, together with the brave Father Damien

<sup>9</sup> *American Catholic Almanac and Year Book, 1931*. See also contemporary periodicals and papers.

De Veuster, SS.CC., the devoted Brother Joseph Dutton, and the courageous Franciscan Sisters of Syracuse.<sup>10</sup>

Puerto Rico was another of our island acquisitions after the Spanish-American War. Except for the schism, the religious conditions were similar to those in the Philip-  
**Puerto Rico** pines at the time of our occupation. Its one diocese of San Juan had been erected as early as 1511, but bureaucratic involvements had worsened religious conditions, and the departure of Spanish priests at our occupation demanded religious attention from our country. In time this was forthcoming, particularly through the missionary efforts of the Redemptorists, Capuchins, Benedictines, and Holy Ghost Fathers from the United States. As a result of their work it was possible in 1924 to have a second diocese of Ponce erected, which now has a Catholic population of 774,000. The old diocese of San Juan has about 1,000,000 Catholics. To its jurisdiction were added the Virgin Islands, purchased from Denmark in 1916. Neither of the two dioceses has been incorporated into the jurisdictional system of the United States, but both are directly subject to the Holy See. Fundamentally the Puerto Ricans are Catholic in faith, despite the efforts of American Protestants, but the adverse social and economic conditions still make the work of the priests to a great extent missionary in character.<sup>11</sup>

Little of the island consolidation was completed during this first decade of the century, yet the foundations for the consolidation were laid. But attention was also  
**New Dioceses** directed to continental United States in the matter of diocesan consolidation<sup>12</sup> to form the basis for greater spiritual efforts. East of the Mississippi, Pennsylvania was accorded the additional diocese of Altoona in 1901; Massachusetts, the diocese of Fall River in 1904; Wisconsin, the diocese of Superior in 1905; Illinois, the diocese

<sup>10</sup> *Ibid.*

<sup>11</sup> *Ibid.*

<sup>12</sup> For details on the dioceses in this paragraph, see John H. O'Donnell, *The Catholic Hierarchy of the United States*. For the ordinaries, see the Appendix.



of Rockford in 1908. West of the Mississippi, the diocese of Lead <sup>13</sup> was created in South Dakota (1902); Sioux City in Iowa (1902); Baker City in Oregon (1903); Great Falls in Montana (1904). The vicariate apostolic of Oklahoma was made the diocese of Oklahoma <sup>14</sup> in 1905, two years before the territory became the state of Oklahoma.

It is worthy of note that, beginning with the first decade of the century, hardly any of the candidates for the episcopacy were chosen from those born outside the country, another indication that the Church in the

#### Statistics

United States had reached maturity. Now the Church in our country no longer needed to rely for the bulk of her clergy on foreign priests. The number of priests was increased from 11,987 at the beginning of this decade to 17,084 at its end. In this same decade 3,000 new churches with resident pastors came into existence, and the Catholic population grew from 10,774,980 to 14,618,764, a little more than half of the increase by immigration.

The problem of caring for the immigrants continued to be a serious matter, but it had assumed a different aspect. Almost to the beginning of the century the Irish and the Germans predominated in the immigration figures. The fewer numbers of arrivals

#### New Immigrants

in this decade were more easily absorbed by the older groups, and these again were approaching quite effective amalgamation, which was practically completed in the First World War. They in their turn began to look down upon the new immigrants as foreigners and were apt to treat them as they had been treated by others in the earlier days. And thus the New Latin and Slavic arrivals grouped together with their own national contingents and fought the opposition with more intense concentration on their own customs and habits. It was a new aspect of the immigration problem with which the bishops had to cope.

<sup>13</sup> Rapid City since 1930.

<sup>14</sup> Oklahoma City and Tulsa since 1930.

Italian immigration to this country was very high in the last decade of the nineteenth and the first decade of the twentieth century on account of various adverse conditions in the home country and the beckoning of American possibilities. The children of the Italian immigrants usually accommodated themselves quickly to the ways and the language of their adopted country, but the older folks found it more difficult because of their settling in districts that were almost entirely Italian in complexion and language. The religious question posed the greatest difficulty. Since there were not enough priests in this country sufficiently conversant with the Italian language to be of much help, Protestant welfare agencies began to settle among them and by helping the needy tried to attract them to their churches. It was a difficult position for those in straits, even though their acceptance of another religion was usually not deep-rooted.

The bishops, concerned about this situation, sent out a call for priests from Italy. Some secular priests responded to the call, but the greatest response came from religious congregations and societies, apparently upon the insistence of the Holy Father himself. The Salesians of St. John Bosco responded in 1902, the Pious Society of the Missionaries of St. Charles in 1903, the Stigmatine Fathers in 1904. Sisters also came, principally as social workers, among them the Missionary Zelatrices of the Sacred Heart in 1902, the Sisters of St. John the Baptist in 1906, the Religious Venerini Sisters in 1909. The older religious orders also gave effective assistance. Like the lay people, these priests and sisters soon began to take on the ways of our country and are becoming a valuable asset to the Church in her effort to consolidate all the religious forces of our country.

The Slavic elements also formed a large part of the immigrants in this decade and for some later decades. As with the Italians, the language question and native customs at first formed an obstacle to consolidation. Some of them sought an amalgamation of their individual groups by applying to Rome for a separate

hierarchy. As earlier in the case of the Germans, the Holy See did not listen to their plea but insisted that they accommodate themselves to the situation they themselves had created by their emigration. Usually they submitted to this decision with alacrity, but some of the leaders, who thought more of their leadership than of the welfare of the Church, formed their own schismatic Polish and Lithuanian churches, some of which still exist. The Holy See, on the other hand, gave recognition to those who remained loyal to the Church by appointing some of their priests as ordinaries in dioceses that have a large Slavic contingent. These loyal Slavs are generally known for their whole-hearted attachment to the Church and for their willingness to make great sacrifices in building monumental churches, large schools, and many charitable institutions. They are therefore an important element in the growing consolidation of our country.

To bridge over the period that must lead to full consolidation, Slavic priests accompanied the immigrants to our shores, and religious orders offered the services of their subjects acquainted with the respective language. Besides the sisters of Slavic extraction who had already come to this country and were growing in a most gratifying manner, other sisters were also invited to offer their assistance. Among the new sisterhoods to arrive in this country were the Sisters of the Resurrection, who came from Rome in 1900, and the Sisters Adorers of the Most Precious Blood, who came from Bosnia in 1903. But the Slavic elements in this country were not slow in offering subjects for this work from among their national groups. Three new foundations were made in 1901: the Sisters of St. Joseph of the Third Order of St. Francis, an offshoot of the School of Sisters of St. Francis in Wisconsin, the Sisters of Our Lady of Perpetual Help in Missouri, the Bernardine Sisters of the Third Order of St. Francis in Pennsylvania. Also in Pennsylvania, the Sisters of St. Casimir was founded in 1907 for the Lithuanians, and the Sisters of Sts. Cyril and Methodius in 1909 for the Slovak Catholics.

### Slavic Priests and Sisters



Consolidation with the life of the Church in the United States was somewhat more difficult for the Eastern Catholics on account of the differences of rite. It was evident that something had to be done to save these Eastern Catholics for the Church because the Russian Orthodox Church was sparing neither effort nor expense to entice them into her schismatic fold. The married clergy seemed an obstacle to retaining these Catholics within the Church, for they were a continual source of wonderment to the Catholics of our country. The Holy See tried to hurdle this obstacle by forbidding other married clergymen to come to the United States, although there was no thought of compelling them to join the Latin rite. They were therefore given a special ecclesiastical superior of their own rite during this first decade of the century. In 1913 the diocese of the Byzantine rite was established at Philadelphia, and their newly consecrated bishop was made the ordinary for the more than 300,000 Ukrainian Greek Catholics in the United States. In 1924 the same was done for about the same number of Greek Catholics of Russian, Magyar, and Croatian nationality by the appointment of a bishop for them at Pittsburgh. These are the only cases of separate ecclesiastical group associations within our country, made necessary by the difference of rite. In comparison with the much larger groups of the Latin rite they are not very consequential, but it can be said to their credit that this divergence of rites in no way affects their consolidation with the spirit of the Church in the United States.<sup>15</sup>

Between the years 1902 and 1908 no less than eighteen French communities of sisters arrived on our shores.<sup>16</sup> They

<sup>15</sup> The National Catholic Almanac, 1948, pp. 263-67.

<sup>16</sup> 1902, Sisters of St. Joseph of Le Puy, Daughters of the Holy Ghost, Society of the Sisters of St. Ursula of the Blessed Virgin; 1903, Sisters of St. Mary of the Presentation, Franciscan Missionaries of Mary (through India), Sisters of the Sacred Heart of Jesus of St. Jacut, Sisters of St. Chrétienne; 1904, Religious of Christian Education, Daughters of Wisdom (Montfort), Order of the Daughters of Jesus; 1905, Daughters of Charity of the Sacred Heart; 1906, Sisters of the Infant Jesus, French Benedictine Sisters (Louisiana), Dominican Sisters of Charity of the Presentation, Sisters of Charity of St. Louis; 1907, Religious of the Sacred Heart of Mary; 1908, Sisters of the Sacred Hearts of Perpetual Adoration, Sisters of Mary Reparatrix (cloistered).

were not concerned about helping any particular immigrant group, for they had been forced to flee from their own country on account of the unbloody persecution that was then being waged in France against the Church and was at this time pointed particularly at the sisterhoods. They found a welcome haven in our country, for they endeavored to fit themselves into places where there was a great need for just such devoted women. Consolidation was forwarded by their coming, and they themselves amalgamated themselves with the life of the Church in the United States. They are now part and parcel of the religious institutions in our country.

**French  
Sisters**

Many other groups of priests and sisters might be mentioned as coming to the United States from Europe or as being founded here during this decade for some particular purpose.<sup>17</sup> But special attention should be called to two groups, one of priests and one of

**Atonement**

sisters, who united themselves with the work of the Church in our country in a rather unusual manner. These Franciscan Friars of the Atonement and Franciscan Sisters of the Atonement were founded in 1899 in the state of New York within the body of the Episcopalian Church. Their founder was an Episcopalian minister, Paul James Francis. His avowed purpose in founding these communities was to pray and work for the unification of Christianity.<sup>18</sup> In order to gain the cooperation of the general public through prayer and sacrifice, he originated

<sup>17</sup> Priests: Fathers of the Blessed Sacrament (1900), Oblates of St. Francis de Sales (1906), Discalced Carmelites (1906).

Sisters from other countries: Religious of the Perpetual Adoration of the Blessed Sacrament, from Belgium in 1900; Little Sisters of the Holy Family, from Canada in 1900; Missionary Sisters, Sisters of the Holy Ghost, from Holland in 1901 (associated with the Fathers of the Divine Word); Vincentian Sisters of Charity, from Austria in 1902; Servants of the Sacred Heart of Jesus and the Poor, from Mexico in 1907; Daughters of Mary Help of Christians, from Italy in 1908 (associated with the Salesians); Sisters of St. Francis of Christ the King, from Austria in 1909.

Sisters founded in the United States: Capuchin Nuns, West Virginia, 1904; Lady Missionaries of St. Mary, state of Washington, 1906; Sisters of St. Francis of Rice Lake, Wisconsin, 1907; Sisters of Our Lady of Christian Doctrine, New York City, 1908; Society of the Daughters of the Eucharist, Baltimore, Maryland, 1909.

<sup>18</sup> Their official title is *Societas Adunationis*, in translation At-one-ment. *The Catholic Encyclopedia*, Supplement, p. 64.

the Church Unity Octave in 1908, and gave it wide publicity. The first-fruit of the Octave was himself and his communities, who entered the Church the very next year. They were permitted by the Holy See to keep up their community life and thus to form distinct religious communities in the Church. Paul James Francis applied himself to the study of theology at the seminary of the archdiocese of New York and was ordained a priest. He was ordered to keep the superiorship in the community and to watch over its growth as a Catholic religious community. Quite naturally the early growth was slow, but it has continued to hold its own and is on the way to a healthy development. Its gift to the Church is the Church Unity Octave, which has been approved by the Holy See and has become an annual feature of consolidation.

One of the surest signs that the Church in the United States had entered maturity and was becoming consolidated was the publication of *The Catholic Encyclopedia*. The editors announced in the preface of their first volume that "it would be fatuous to hope to call into immediate existence a Catholic English literature adequate to supply this knowledge and correct errors. The *Encyclopedia*, therefore, is the most convenient means of doing both, enabling, as it does, the foremost Catholic scholars in every part of the world to contribute articles in the condensed form that appeals to men of action, and with the accuracy that satisfies the scholar."<sup>19</sup> The need for such a work had long been felt. Encyclopedias in the English language were wittingly or unwittingly filled with the bias against the Church that seemed to pervade the very atmosphere. But no one dared to undertake the publication of a Catholic work of reference while the brick-and-mortar age was still in progress, and the financial risks seemed to counsel caution. It was then that a group of more courageous men decided to throw caution to the winds and to form a corporation for the publication of a Catholic encyclopedia. Their leader was Father John J. Wynne, S.J., and he was actively assisted by Father Thomas J. Shahan

<sup>19</sup> *The Catholic Encyclopedia*, I, v f.



and Father Edward A. Pace of the Catholic University of America, together with the staunchly Catholic laymen Charles G. Herbermann and Condé B. Pallen. They contacted the best Catholic authorities in the various fields of learning throughout the world to write articles for the new venture. They secured the best advice and assistance they could obtain in financial matters, and thus they launched this monumental work with a celerity that astounded the world.

The first volume appeared in 1907, the fifteenth volume in 1912. This was as far as the editors had decided to go, and therefore they added twenty-five pages of corrections to this volume. As the work progressed there was a demand for an index volume. It was produced in 1914, and it included some articles that were considered worthy of appendage together with courses for reading that would make the encyclopedia even more valuable. A supplementary volume was published in 1922, but no other has appeared since then. Attempts were made later to supplement the encyclopedia, but none of them have been successful. Interest again waned. Yet the encyclopedia remains a monument to our first stage of maturity.<sup>20</sup>

Nothing, however, seems to have done more for the foundation of solidarity in the Church in the United States than the Catholic Church Extension Society,<sup>21</sup> which was founded October 18, 1905, by Father Francis Clement Kelley, later bishop of Oklahoma City and Tulsa. In lecture tours through the country he became convinced that too little was being done to help Catholics in isolated districts, particularly in the great Southwest. Priests and churches were needed, and these needed support. He was convinced that something could and should be done to relieve the deplorable condition. After long consultations and much hesitation he finally decided that a society for this purpose would be at least a partial solution. And thus the Catholic Church Extension Society was born. The splendid results through the years have justified the initial optimism.

<sup>20</sup> *Catholic Builders of the Nation*, IV, 204-18.

<sup>21</sup> *Extension Magazine*, 1920-22; Francis C. Kelley, *The Bishop Jots It Down; The Catholic Encyclopedia*, Supplement, pp. 298-300; *Catholic Builders of the Nation*, V, 123-41.

The society has helped to build many little churches, has encouraged the priests in their efforts for the welfare of souls, and has brought the Church closer to the isolated Catholics in the far reaches of the land. One of the innovations introduced by the society was the use of chapel cars in the regions that could not yet have a resident priest. In later years motor chapels were substituted. And the means for this far-reaching effort were obtained through the members of the society and their publication, *Extension*. But the founder's influence went even farther. He was instrumental in bringing about a spirit of mission-mindedness that burst forth into greater helpfulness during the next decades and symbolized the consolidation that was going forward among the Catholics in the United States.

#### References

It is difficult to present references that seem at all adequate for the decades of the Period of Maturity. Those given in this and the subsequent chapters are mere small guiding lines. As in the previous decades, Gerald Shaughnessy, *Has the Immigrant Kept the Faith?* (pp. 172-77) and Theodore Roemer, *Ten Decades of Alms* (pp. 206-13) trace the general outlines. Various chapters of *Catholic Builders of the Nation* will be found useful. Francis C. Kelley, *The Bishop Jots It Down*, and James Cardinal Gibbons, *A Retrospect of Fifty Years*, will be found helpful and interesting. *The Catholic Encyclopedia* should not be neglected. Elinor Tong Dehey, *Religious Orders of Women in the United States*, will again prove useful. *The Official Catholic Directory* will be needed for statistics. *The National Catholic Almanac*, in its annual issues, presents a mine of information. Catholic contemporary periodicals of various types should be consulted. Reference is here made principally to *Extension*, *The American Ecclesiastical Review*, and *The Catholic World*.

## CHAPTER XX

# *Diffusion (1910-1920)*

THE second decade of the twentieth century is a chapter of war. Sarajevo threw the world into a turmoil. Although rumors of war had been plentiful in the preceding years, June 28, 1914, struck the spark that started the conflagration of the First World War, from the results of which the world has not yet recovered. Pope Pius X did not survive the first shock. His successor, Benedict XV, preached peace in vain to a secularized world that would lend no ear to his exhortations and offers of mediation. The United States prospered under the first impact of the war through vast business improvement. But this very business drew us into the vortex that demanded many sacrifices "to make the world safe for democracy." The Catholic population of our country responded to the call of arms with more than 800,000 service personnel and with a death toll of more than 22,000. Priests offered their services as chaplains, the laity responded to the call of the hierarchy for sacrifice and willingly gave "until it hurt" for the work of the Knights of Columbus among the military men. The whole war effort of the Catholics was unified in the National Catholic War Council under the supervision of the bishops.<sup>1</sup>

First  
World  
War

Since war hatred and hysterical patriotism drew many European missionaries from the mission posts into the regular armies

<sup>1</sup> *The National Catholic Almanac*, 1948, p. 196; *The Official Catholic Year Book*, 1928, pp. 626-32; *The American 1931 Catholic Almanac and Year Book*, p. 202; Daniel J. Ryan, *American Catholic World War I Records*; Michael Williams, *American Catholics in the War*.



and prison camps, the Holy Father perceived the plight of the missions with saddened eyes, the more so when the aftermath of the war depleted the mission chest that was needed to supply the material demands of the missions. He stretched out pleading arms to the United States. Here the foundations for just such an emergency had been laid, small at first but already developing into solid mission-mindedness. The beginning of this diffusive spirit of charity characterizes the second decade of the century much more than the war spirit that had been generated by slogans and patriotic outbursts. The war spirit soon subsided; the mission spirit continued to grow more and more.

**Mission Spirit**

Pope Pius X gave recognition to our solidifying Catholic spirit when in 1911 he raised three American citizens to the cardinalial dignity. Of these Archbishop William O'Connell of Boston and Archbishop John Farley were permitted to remain in their archdioceses, but Archbishop Diomedede Falconio, O.F.M., was called to the Roman Curia. Cardinal Falconio was born in Italy, but he acquired American citizenship while he was the president of St. Bonaventure's college, Allegany, N.Y. He had come from his home country when he was still a deacon, and he was ordained a priest by Bishop John Timon, C.M., in 1866 at the Buffalo cathedral. He also worked in the diocese of Harbor Grace, Newfoundland, and in New York City before he was called back to Italy to serve in succession as provincial of his province and procurator general of the Friars Minor. He was made the ordinary of the diocese of Lacedonia and later of the archdiocese of Accerenza e Matera. In 1899 he was sent to Canada as its first apostolic delegate, and in 1902 to Washington in the same capacity. The next move was his promotion to the dignity of a cardinal priest, and in 1914 his appointment as cardinal bishop. He died at Rome in 1917. His elevation to the cardinalate can be considered a credit to the Church in the United States through his citizenship, which he always prized highly.<sup>2</sup>

<sup>2</sup> Joseph B. Code, *Dictionary of the American Hierarchy*, pp. 100 f.

The other two creations were a more direct tribute to the Church in the United States. This is particularly true of Cardinal O'Connell, who was born at Lowell, Massachusetts, and received most of his preparatory education in our country before its completion in Rome, where he was raised to the priesthood. His pastoral work in the archdiocese of Boston prepared him for the rectorship of the North American College in Rome. He was appointed to the see of Portland, Maine, acted as special envoy of the pope to Japan, and then returned to Boston, first as auxiliary and after a year as its archbishop, the position he occupied when he was raised to the cardinalate. He remained an influential prelate until his death in 1944.<sup>3</sup>

**Cardinal  
O'Connell**

Cardinal Farley was born in Ireland and received his early education in his home country, but he continued it in the United States and completed his preparation for the priesthood in Rome. Until his appointment as auxiliary to Archbishop Corrigan he was active in various capacities within the archdiocese, whose ordinary he became in 1902. He lived until 1918.<sup>4</sup>

**Cardinal  
Farley**

Besides creating new cardinals and thus providing three resident princes of the Church for the United States, the Holy See also gave recognition to the life that was in the Church by the erection of new jurisdictional units.<sup>5</sup> In 1910 the diocese of Toledo was established in Ohio. In North Carolina the Benedictine abbey of Belmont was raised to the rank of an *abbatia nullius* with direct jurisdiction over eight counties. It is the only example of such jurisdiction in our country. In 1944 it was confined to Gaston county. At the time of this creation Bishop Leo Haid, O.S.B., was the ordinary of both the abbey and the vicariate. After his death in 1924, the vicariate became the diocese of Raleigh and the jurisdiction of the units was given to separate prelates. In 1913 the Ukrainian Greek Catholic Dio-

**Eastern  
Dioceses**

<sup>3</sup> *Ibid.*, pp. 259 f.

<sup>4</sup> *Ibid.*, pp. 101 f.

<sup>5</sup> For detail of the dioceses, see John H. O'Donnell, *The Catholic Hierarchy of the United States*. For the ordinaries, see the Appendix.

cese <sup>6</sup> was established at Philadelphia for the whole United States.

Farther west the growth in new dioceses was much more marked. In 1910 Minnesota witnessed the creation of the diocese of Crookston; North Dakota, the creation of the diocese of Bismarck. In 1911 the diocese of Des Moines was created in Iowa. In 1912 the diocese of Kearney <sup>7</sup> was created in Nebraska, and the vicariate apostolic of Brownsville in Texas was made the diocese of Corpus Christi. In 1913 the diocese of Spokane was erected in the state of Washington. In 1914 the western parts of Texas, together with the southern parts of New Mexico, were made the diocese of El Paso, only two years after New Mexico and Arizona were admitted to the Union as the forty-seventh and forty-eighth States. In 1916 the prefecture apostolic of Alaska was made a vicariate apostolic, remaining under the care of the Jesuits, but put into the province of Oregon City. In 1918 the diocese of Lafayette was created in Louisiana.

An unusual jurisdictional unit, the Military Ordinariate, was created in 1917. It was necessitated by the conditions in the war, which brought many Catholics into the military service and demanded special attention to their spiritual care. On account of the unstable political conditions this arrangement has been continued to the present day. The Most Rev. Patrick Hayes, then auxiliary bishop in New York, was appointed the bishop ordinary for the Military Ordinariate. He continued in this position until his death in 1938, even though he was later also the archbishop of New York and was raised to the cardinalate. His successor is the present archbishop of New York, Francis Cardinal Spellman. His jurisdiction in the Ordinariate extends over the whole Catholic military personnel of our country.

There was no longer a great demand for new groups of priests and brothers from Europe, for those in this country were

<sup>6</sup> *The Ecclesiastical Review*, C (1939), 543.

<sup>7</sup> Grand Island since 1917.



growing rapidly through their own recruits. Among those arriving during this decade we find the Silvestrine Benedictines and the Crosier Fathers in 1910, the Marist Brothers in 1912, and some Christian Brothers from Ireland in 1916. They crossed the ocean rather with the thought of extending their work than in the earlier pioneering spirit, yet they were welcome additions in the growing needs of our country.

**Priests and  
Brothers**

On the other hand, sisterhoods to the number of thirty-five different communities came from other countries to assist in various charitable enterprises, generally at the urgent request of some priest or bishop.<sup>8</sup> This country also produced new communities of sisters for some particular need.<sup>9</sup> Attention is thus drawn to the Franciscan Handmaids of the Most Pure Heart of Mary. They are a small community of Colored sisters, who devote themselves to solving the problems of their race. Founded at Savannah, Georgia, in 1917, they soon moved to New York City, where they are now established. The growth of the home-mission spirit was exemplified in 1918 by the founding of the Missionary Catechists of Our Blessed Lady of Victory. Father

**Sisters**

<sup>8</sup> Italy: Passionist Nuns (1910), Religious Sisters Filippini (1910), Institute of the Sisters of St. Dorothy (1911), Daughters of St. Mary of Providence (1913), Sodality of St. Peter Claver of the African Missions (1914), Daughters of Our Lady of Mercy (1919), Franciscan Sisters of St. Elizabeth (1919). Germany: Ursulines of Calvarienberg (1910), Carmelite Sisters of the Divine Heart of Jesus (1912), Pallottine Missionary Sisters (1912), Sisters of the Third Order of St. Francis, Hankinson (1913), Ursulines (Ohio, 1915). France: Congregation of Notre Dame de Sion (1912), Sacramentine Nuns (1912), Franciscan Sisters of Calais (1913), Sisters of the Assumption (1919). Spain: Society of St. Teresa of Jesus (1910), Dominican Sisters (Kenosha, 1911), Sisters, Servants of Mary (1914), Mothers of the Helpless (1916). Austria-Hungary: School Sisters de Notre Dame (1910), Daughters of the Divine Redeemer (1912), Daughters of Divine Charity (1913), School Sisters of the Third Order of St. Francis (1913). Russia: Congregation of the Sisters of the Holy Ghost (1911), Sisters of the Order of St. Basil the Great (1911), Sisters of the Holy Ghost (1913). Switzerland: Sisters of Mercy of the Holy Cross (1912). Belgium: Missionary Canonesses of St. Augustine (1919). Holland: Sisters, Servants of the Holy Ghost of Perpetual Adoration (1915). Canada: Sisters of St. Joan of Arc (1914). Mexico: Institute of the Daughters of the Purity of Mary (1916).

<sup>9</sup> In New York, the Dominican Sisters of the Sick Poor (1910), the Sisters of St. Zita (1913); in Ohio, the Sisters of St. Francis of Our Lady of Lourdes (1916); in Oklahoma, the Carmelite Sisters of St. Therese of the Infant Jesus (1917); in California, the Franciscan Sisters of Mary Immaculate and St. Joseph for the Dying (1919).

J. J. Sigstein was the originator of this community to help the scattered Catholics in the Southwest, particularly those of Mexican origin who were often neglected. In time the interest was also directed to other districts, even in larger cities, where there were not enough priests to care for such Catholics. Under the patronage of Bishop Noll of Fort Wayne, the Catechists soon established a motherhouse and training school near Huntington, Indiana, from which they are sending their missionary sisters in growing numbers to many neglected districts. They are now known as the Sisters of Our Lady of Victory, and are continuing their apostolate in the spirit of the founders. It was fortunate that there were so many sisters in our country at the end of the decade when the disastrous influenza epidemic swept over the United States. Even those not directly connected with the nursing profession offered their services to the stricken and thereby helped to diminish considerably the suffering and the panic of those days of gloom and dire forebodings.

At this same time the Catholic spirit of helpfulness to others began to bear fruit in a greater number of vocations. While the Catholic population had risen to a new high of 17,885,646, despite the lesser number of immigrants during the war period and the return of many to Europe for war duty, the number of priests also grew to 21,643 by the end of this second decade, a larger number in relation to the whole population than had yet been attained, and this percentage continued to rise during the next decades. Even though the bishops pleaded for more vocations because, "as the departments of Catholic activity multiply, and as each expands to meet an urgent need, the problem of securing competent leaders and workers becomes day by day more serious," yet they could also say:

In our concern and desire for the increase of vocations, we are greatly encouraged as we reflect upon the blessings which the Church has enjoyed in this respect. The generosity of so many parents, the sacrifices which they willingly make that their children may follow the calling of God, and the support so freely given to institutions for the training of priests and religious, are edifying and consoling. For such proofs of

zeal, we return most hearty thanks to Him who is pleased to accept from His faithful servants the offering of the gifts which He bestows.<sup>10</sup>

One of the important reason alleged by the bishops for the need of more vocations was the call of the missions. They pleaded this cause in the following statement:

“The mission which our Lord Jesus Christ, on the eve of His return to the Father, entrusted to His disciples, bidding them ‘go into the whole world and preach the Gospel to every creature’<sup>11</sup>—that office most high and most holy—was certainly not to end with the life of the Apostles: it was to be continued by their successors even to the consummation of the world, as long, namely, as there should live upon the earth men to be freed by the truth.”<sup>12</sup>

### Call of the Missions

These words of the Holy Father, addressed, with his characteristic love of souls, to all the Bishops of the Church, have for us in America a peculiar force and significance. The care of our Catholic population, which is constantly increased by the influx of immigrants from other countries, hitherto has fully occupied the energies of our clergy and of our missionary organizations. Until quite recently, the Church in the United States was regarded as a missionary field. As such it has drawn from Europe for recruits to the priesthood and the religious Orders, and for financial assistance, which it owes so largely to the Society for the Propagation of the Faith.

The time now has come to show our grateful appreciation: “freely have you received, freely give.”<sup>13</sup> Wherever we turn in this whole land, the memory of the pioneers of our Faith confronts us. Let it not appeal in vain. Let it not be said, to our reproach, that American commerce has outstripped American Catholic zeal, or that others have entered in to reap where Catholic hands had planted, perchance where Catholic blood had watered the soil.<sup>14</sup>

This spirit of diffusive love for the whole Church was not a mere expression of good will; it had substance and was backed by a growing desire to help all the missions, as desired by the Holy Father. And the bishops knew that they could rely upon the active support of the Catholics in the United States. These missionary

### Missionary Congress

<sup>10</sup> Peter Guilday, *The National Pastorals of the American Hierarchy*, pp. 290 f.

<sup>11</sup> Mark 16:15.

<sup>12</sup> Apostolic Letter, *Maximum illud*, November 30, 1919.

<sup>13</sup> Matt. 10:8.

<sup>14</sup> Guilday, *op. cit.*, pp. 287 f.



stirrings had been made particularly articulate through the First American Catholic Missionary Congress, held November 15-18, 1908, in Chicago, under the auspices of the Catholic Church Extension Society of the United States. Although he was the founder of this society for the home missions, Father Kelley was not narrow-minded in his endeavors for mission activity. In fact, this large gathering of general missionary intent probably did more for Extension itself than any other means of propaganda had been able to do. Its appeal was universal, and the enthusiasm aroused flowed over to the many Catholics who were beginning to interest themselves in the universal mission idea of the Church. As the editor of the proceedings remarks,

The Congress itself was unique in many respects. It was the first meeting of this kind in the history of the New World. It was thoroughly representative of the Church in America, taken as a whole. It was called at a most opportune time and enthusiasm and earnestness marked the entire proceedings. Specialists in every department of missionary endeavor came to it and pronounced their views, backing up their statements with an instructive array of facts and figures.

The dominant note of the proceedings was that the time has come when America's Catholics must arouse themselves to a deeper sense of mission needs; must welcome the knowledge of these needs and of the obstacles to be overcome in finding remedies.<sup>15</sup>

The importance attached to the congress can be gauged from the special blessing bestowed by Pope Pius X through his personal representative, Archbishop Diomedeo Falconio, O.F.M., apostolic delegate in Washington. A big array of archbishops and bishops, together with hundreds of priests and scores of the laity, gave approval by their presence. The congress was the needed breath that had to be blown into the glowing ember of mission spirit still hidden under the rough covering of the brick-and-mortar age so that it could blaze up into the fire of enthusiasm within the next decades.

<sup>15</sup> *The First American Catholic Missionary Congress*, p. iii.

For many years the Church in the United States, as a mission Church, had been placed at the receiving end of mission contributions. In fact, the three principal mission-aid societies had the United States chiefly in mind at their founding and they came into existence at the insistence of our begging. The two German societies sought no membership among American Catholics because they were confined to their own countries. The Society for the Propagation of the Faith, with its universal appeal, found some members in the United States in the early thirties, but it was a desultory membership that was fanned into some real activity much later through the exertions of the Sulpicians. Our donations were gradually swelled by the continuous admonitions of the bishops at the plenary councils of Baltimore; but effective organization was achieved only in the nineties, when our donations reached the half million mark while the receipts from the society had gone down to one-quarter of that amount. When the national headquarters were finally established in New York, the enthusiasm for the work increased, mostly in the eastern dioceses, so that receipts amounting to \$100,000 were reached in 1904, and were never again found at a lower level. Annual receipts of \$1,000,000 were finally achieved by 1919, and this second decade of the century raised our total contribution through the years to almost \$8,000,000.

As has been seen, the bishops were thoroughly interested in this movement after the 1908 missionary congress, and sent the mission alms through specially appointed diocesan directors. When the sums became larger and even outstripped those of the founding country, they considered themselves entitled to some voice in the distribution and complained about the complete control by the lay central council. Even so prominent a French ecclesiastic as Monsignor Lavarenne had to acknowledge the justice of the complaint, even though he did it quite reluctantly, when he commented in *Christus* (October 20 and November 20, 1935):

**Society for the  
Propagation  
of the Faith**

**Complaints**

What can now be said with assurance is this, that the council of Lyon always took scrupulous care not to show any national preference and even permitted itself the coquetry of being specially generous towards the missionaries who were not of French origin.

Yet one may regret the fact that the members of the council, once the society had spread over the countries of Europe, did not consider the necessity of adding to their meetings of allocation some representatives of the countries from which considerable sums were received. One must regret above all that, on account of the requirements of our own religious and interior policy, we have always insisted too much on the services rendered by the missionaries of France and on the national character of a work which had become and must essentially be supernational. It is proper to state also that it was a pity that heads of the missions, vicars or prefects apostolic, should be obliged to furnish detailed reports concerning their missions to a council of laymen, eminent without doubt for their piety and zeal, but who were absolutely not qualified to exercise such control. This was a disadvantage that had been perceived even from the beginning by the foundress of the Propagation of the Faith, Marie Pauline Jaricot, and it was for this reason that she foresaw the day on which it would be Rome, that is the Holy Father, who would distribute the alms offered by all the faithful, and then the budget of the society would become, properly speaking, the missionary budget of the Church.<sup>16</sup>

These were the very complaints lodged by our bishops against the management of the Society for the Propagation of the Faith, which claimed universality as its aim and yet was very French in its control. Cardinal O'Connell, whose archdiocese of Boston was in the forefront of mission endeavor, apparently led the opposition. Although he did not impugn the motives of the central council, he expressed a decided dissatisfaction with the control by a small group of French laymen, who would not even consider the requests made by his own representative. He complained to Cardinal Van Rossum, cardinal prefect of Propaganda, and apparently persuaded him that some other arrangement should be made. This, he said, was all the more necessary because dissatisfaction was growing in the

<sup>16</sup> David Lathoud, *Marie-Pauline Jaricot*, I, 200 f., note.



United States and would eventually bring forth a new and independent society for the dioceses of our country.<sup>17</sup>

Father Kelley<sup>18</sup> was at that time frequently seen in Rome in connection with the development of his Extension Society, and was often called upon to be the spokesman for our bishops in various matters. Therefore the full ire of French resentment was visited

**Father  
Kelley**

upon him, as if he were trying to wreck the Society for the Propagation of the Faith by making it an American institution with the purpose of thereby gaining commercial advantages for his country, for our ideals were imagined to be solely commercial. Naturally our bishops resented such accusations, for their sole purpose in asking for a reorganization was the salvation of souls, as they stated so forcibly in their pastoral letter of 1919, which has been quoted.

The result of this agitation was the movement started in Rome under Benedict XV to make the Society for the Propagation of the Faith truly universal by putting it under the direct control of the Sacred Congregation of Propaganda. The plans were almost completed when the Pope died, but they were brought to fruition soon after the accession of Pius XI, by *motu proprio* of May 3, 1922,<sup>19</sup> the centenary of the founding of the society. He gave new statutes to the society and transferred its headquarters from France to the Eternal City. It had now become a truly universal mission society under the control of the Father of Christendom. To a great extent this was accomplished by the enthusiastic support of the bishops in the United States, who could now propagate the mission ideal in their dioceses under their own supervision and with the wise support of the Holy Father.

**Universality**

According to the new statutes, each country has its own unit of the society with due representation in the central council.

<sup>17</sup> William Cardinal O'Connell, *Recollections of Seventy Years*, pp. 302-6.

<sup>18</sup> Francis C. Kelley, *The Bishop Jots It Down*, pp. 217-24.

<sup>19</sup> *Acta Apostolicae Sedis*, XIV (1922), 321-30.

In order to coordinate the mission efforts in the United States, the bishops set up the American Board of Catholic Missions.<sup>20</sup>

### **Reorgan- ization**

This board meets annually to distribute the alms that are collected on Mission Sunday. Sixty per cent of the amount is sent to Rome for general distribution by the central council; forty per cent is allotted to our own home missions according to their needs and beyond the allocations made by the Church Extension Society. This reorganization has had such beneficial results that in 1946 Cardinal Fumasoni-Biondi was able to pronounce the Church in the United States the "right arm of the missions," and to call this helpful assistance "the comfort and consolation of the mission effort of the Church."<sup>21</sup>

Financial assistance was, however, only one phase of the growing mission spirit that took firm root in the second decade of the twentieth century. Prayer was pronounced a necessary concomitant. Active participation in the work of the missions was highly recommended in the words of the pastoral letter of 1919:

In the next place, measures must be taken to increase the supply of laborers. They were few before the war; and now they are fewer. Unite with us, therefore, in praying that the special grace and vocation which this holy enterprise demands, may be granted more abundantly. We gladly encourage young men who feel in their souls the prompting and desire for the missionary career. And we bless with cordial approval the efforts of those who, in our colleges and seminaries, develop this apostolic spirit and train up workers for the distant parts of the vineyard.<sup>22</sup>

The mission period of the Church in the United States up to 1908 had been crowded with so many demands in our own country that little thought could be given to the foreign mission field, which had to be left to the solicitude of European missionaries. There had been the short Liberian episode at the request of the 1833 provincial council,

### **Previous Mission Work**

<sup>20</sup> *The American 1931 Catholic Almanac and Year Book*, pp. 204 f.

<sup>21</sup> *The National Catholic Almanac*, 1947, p. 355. Cf. Edward J. Hickey, *The Society for the Propagation of the Faith*; Theodore Roemer, *Ten Decades of Alms*.

<sup>22</sup> Guilday, *op. cit.*, pp. 288 f.

but it was of necessity soon taken over by Europeans. After this time individual missionaries of some religious orders joined their European brethren in some established mission field. Yet there was no concentrated American mission endeavor before the first missionary congress, which began to breathe the love for the foreign missions through the embers of general mission endeavors.

The first direct move in this direction was made in 1911, when Father James A. Walsh and Father Thomas F. Price founded the Catholic Foreign Mission Society of America, commonly referred to as the Maryknoll Fathers. It was a society of secular priests with the purpose of training Catholic missionaries for the heathen lands and of arousing American Catholics to a sense of their apostolic duty. They are assisted by the Auxiliary Brotherhood of St. Michael, lay brothers who devote themselves to the foreign missions without becoming priests. Another group of helpers is composed of the Foreign Mission Sisters of St. Dominic, usually called the Maryknoll Sisters, who accept mission assignments independently of the founding society. By 1918 the priests were ready for mission assignments, and sixteen priests with one auxiliary brother were sent to China. By 1947 they had missions in Asia, Africa, the Pacific islands, Central and South America, and their personnel had grown to 410 priests with very many students in their one major and four minor seminaries. The recent growth has been particularly large through the influx of military men after the Second World War, for many of them had seen the possibility of missionary achievement on the various islands of the Pacific. And now the members also take the vows that make them a real religious community.

The founding of the Maryknoll Fathers was a distinctly American achievement, but it was only the beginning of a concentrated movement into the foreign mission field. A similar foundation was made in 1918, when the St. Columba's Foreign Mission Society came from Ireland and established itself in

**Foreign  
Mission  
Society**

**General  
Cooperation**



Nebraska to recruit Americans for the mission endeavors of the society. The older religious orders, congregations, and societies had long sent missionaries from Europe and some priests, brothers, and sisters from the United States had occasionally joined them in their work. But now a beginning was made to have special fields of work assigned to American groups, so that at present there is hardly a larger mission district in which they are not represented. The First World War made the first large demands, the Second World War increased these demands. It is impossible to give exact figures of these activities because they are going forward and changing at a rapid pace. Similarly it would seem invidious to point to any particular community, for so many of them are making large contributions in personnel. It may, however, be helpful to state that in 1946 there were 3,093 Americans engaged in the foreign mission work, 1,761 men and 1,332 women. This is rapid growth indeed in a period of about twenty years. It stems from the spirit of charitable diffusion that was planted in 1908, that was nurtured in the second decade, and that was carried to full bloom through the needs brought about by the two great wars. The United States has grown from a mission country to a missionary country, with promise of ever greater exertion.<sup>23</sup>

In order to keep up the interest and to provide extra funds, mission societies of many kinds have sprung up throughout the country, some of them for particular missions or particular mission needs, others for the missions in general. Of special interest in this regard is the Catholic Students' Mission Crusade,<sup>24</sup> which was founded in 1918 at Techny, Illinois, but has now established its headquarters in Cincinnati, Ohio. Its purpose is to instill the mission spirit into the hearts of college, high school, and grade school pupils. This is done by means of instruction and by items of mission interest

<sup>23</sup> *The National Catholic Almanac*, 1948, pp. 346-51.

<sup>24</sup> *Ibid.*, p. 438; *The American 1931 Catholic Almanac and Year Book*, p. 217.

in the Crusade's papers, by the studies of Round Table groups with their particular rewards, by prayer and sacrifice for the missions. It is built up on a promotional basis that has attracted more than 900,000 members, but it makes use of the emotions for the acquisition of real interest.

More intense study of mission problems is promoted by the Academia for Mission Study, which offers a syllabus of extra-curricular mission studies to students in the major seminaries. It was introduced during the Second World War as a promotional section of the National Society for the Propagation of the Faith by the Right Rev. Msgr. Thomas J. McDonnell, then director of the society and now auxiliary bishop of New York. It proposes to imbue the future priests with a thorough and deep-rooted interest in the missions, in order that it may lead them to the missions or help them to guide others toward this interest during their years of the active ministry.<sup>25</sup>

### Mission Study

The movement to the foreign mission field in no way impaired the interest in the home missions among the Indians, Negroes, and scattered Catholics, but rather augmented it. The mission work among the Indians has remained just as difficult as it was in the past, for many of them cling most tenaciously to their pagan customs and practices and continue to live practically the same kind of lives to which they have become accustomed from the early days, restricted only by the boundaries of the reservations. It must also be remembered that there are still two hundred different tribes with many radically different languages and that the missionary can do really effective work among them only if he acquires a knowledge of the particular dialect. This work has been made even more difficult by the vacillating policy of our government regarding these aborigines. Despite the many difficulties, about one-third of the Indians are now Catholic, and many of these have embraced the faith with great fervor. The leading missionaries among them

### Indian Missions

<sup>25</sup> *The National Catholic Almanac*, 1948, p. 351.

are the Franciscans, the Jesuits, and the Benedictines, assisted by many communities of sisters.<sup>26</sup>

Although there are 13,500,000 Negroes in the United States, only 325,000 of them are Catholics. Yet this work has not been neglected, even if the interest has hardly reached the stage of intensity it deserves. It was resurrected to some extent by the admonition of Pius XII in his *Sertum laetitiae* of November 1, 1939, and the outlook for the future is much more promising than it was in the past. At present there are 545 priests and 1,600 sisters working for the spiritual welfare of the Colored population. The difficulty lies mostly in the strong racial prejudice that still prevails, but much has been done in recent years to overcome this handicap, particularly in the northern States to which the Colored are flocking in ever greater numbers. Colored priests are also appearing, as have the Colored sisters, as a sign of true Catholicity in the race.<sup>27</sup>

Similarly there is also an upsurge of interest for the spiritual care of the scattered Catholics in the predominantly Protestant sections of the country, where prejudice is still very strong, and for the evangelization of those outside the Church. The mission spirit that struck firm roots in the second decade of our maturity and overflowed to foreign lands will no doubt also find a solution of the problem to bring these other flocks of our country into the fold of Christ.

### References

A summary of this decade may be obtained in Gerald Shaughnessy, *Has the Immigrant Kept the Faith?*, pp. 178-83; and Theodore Roemer, *Ten Decades of Alms*, pp. 214-20. War items will be found in Daniel J. Ryan, *American Catholic World War I Records*, and Michael Williams, *American Catholics in the War*. For particular items and records it will be helpful to consult *The Catholic Encyclopedia*; Elinor Tong Dehey, *Religious Orders of Women in the United States*; *The National*

<sup>26</sup> *Ibid.*, pp. 351-54; *Franciscan View of Missiology*, pp. 114-26.

<sup>27</sup> *The National Catholic Almanac*, 1948, pp. 342-44; *Franciscan View of Missiology*, pp. 206-13.



*Catholic Almanac* in its various issues and forms; *Catholic Builders of the Nation*; John Hugh O'Donnell, *The Catholic Hierarchy of the United States*; *The Ecclesiastical Review* and the contemporary periodicals. The official stand of the bishops will be found in Peter Guilday, *The National Pastorals of the American Hierarchy*, pp. 265-340. The missiological aspect of this and the other decades will be discovered in *The First American Catholic Missionary Congress*; William Cardinal O'Connell, *Recollections of Seventy Years*; Francis C. Kelley, *The Bishop Jots It Down*; Edward J. Hickey, *The Society for the Propagation of the Faith*; Theodore Roemer, *Ten Decades of Alms*; *Franciscan View of Missiology*; and in the many mission periodicals.

## CHAPTER XXI

### *Unification (1920-1930)*

**AS** the Missionary Congress of 1908 laid the foundations for the diffusion of charity to the missionary field of the Universal Church in the second decade of the century, so the founding of the National Catholic Welfare Conference in 1919 prepared the way for the spirit of unification among Catholics that was developed in the third decade. After the *Testem benevolentiae* of Leo XIII had set the minds clear on the principles that must dominate Catholic thought in our country, the Irish-German bickerings gradually subsided and were almost entirely extinguished during the progress of the First World War, leaving the way open for greater unanimity of action. Not all of the newer immigration groups were imbued with this spirit of united action in the early days after their arrival, but the prospects for quicker amalgamation were present on account of the foundations that had been laid and through the medium of the National Catholic Welfare Conference.

This Conference began its existence in 1917 as the National Catholic War Council. Shortly after our entrance into the First World War the archbishops assembled in Washington pledged the wholehearted cooperation of the Catholics in the United States for the war effort. In order to coordinate the various Catholic agencies that had pledged their organized support, a general convention of Catholics was held in Washington during the month of August, 1917. The result was the establishment of the National Catholic War

Council. In their pastoral letter of 1919 the bishops described these efforts as follows:

The traditional patriotism of our Catholic people has been amply demonstrated in the day of their country's trial. And we look with pride upon the record which proves, as no mere protestation could prove, the devotion of the American Catholics to the cause of American freedom.

To safeguard the moral and physical welfare of our Catholic soldiers and sailors, organized action was needed. The excellent work already accomplished by the Knights of Columbus, pointed the way to further undertaking. The unselfish patriotism with which our various societies combined their forces in the Catholic Young Men's Association, the enthusiasm manifested by the organizations of Catholic women, and the eagerness of our clergy to support the cause of the nation, made it imperative to unify the energies of the whole Catholic body and direct them toward the American purpose. With this end in view, the National Catholic War Council was formed by the Hierarchy. Through the Committee on Special War Activities and the Knights of Columbus Committee on War Activities, the efforts of our people in various lines were coordinated and rendered more effective, both in providing for the spiritual needs of all Catholics under arms and in winning our country's success. This unified action was worthy of the Catholic name. It was in keeping with the pledge which the Hierarchy had given our Government: "Our people, now as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval."<sup>1</sup>

But the aftermath of the war brought to the bishops even greater problems than the war itself. For this reason the National Catholic War Council was turned into the National Catholic Welfare Council, which was fully organized and functioning as early as 1921. Its initial efforts were projected into a growing and expanding Church. At the end of this decade the Catholic population reached a total of 20,000,000, a notable figure yet a lessening in the decadal increase on account of the reduced immigrations. This brought the observation that the Catholics in

### Growth of the Church

<sup>1</sup> Peter Guilday, *The National Pastorals of the American Hierarchy*, p. 295. The closing quotation is taken from the letter of the hierarchy to President Wilson, April 18, 1917.



this country were not reproducing themselves. More pleasing was the increase in the number of priests to 27,864, accounted for almost entirely by the greater number of vocations in our country.

Despite immigration restrictions, some religious communities of priests and brothers established themselves in this country, such as the Sons of the Holy Family and the Mariannhill Missionaries in 1920; the **Religious Priests and Brothers** Order of Our Lady of Mercy in 1921; the Assumptionist, Camillian, and Oratorian Fathers in 1923; the Brothers of Mercy in 1924; the Franciscan Missionary Brothers of the Sacred Heart of Jesus in 1927; the Oblates of St. Joseph in 1929. In our own country the Missionary Servants of the Most Holy Trinity were founded in 1929 for pastoral and missionary work in the South. Yet the numerical growth of the clergy during this decade was not affected much by these acquisitions, for these communities are even now rather small.

Sisterhoods were also founded in the United States, each for some particular need that appealed to the hearts of these pious women. For the foreign mission field the community of Maryknoll Sisters was started in 1920, as has been seen. In the same year the **Sisterhoods** Parish Visitors of Mary Immaculate saw its beginning. The members are trained social workers and devote themselves to the reclamation of wayward Catholics by visiting them in their homes and helping them with works of charity. In 1922 the Social Mission Sisters of the Holy Ghost came from Hungary to help the Hungarians in this country, principally by establishing settlement houses in their midst, and the Sisters of St. Francis of Mount Providence, Pennsylvania, were founded for similar work among the Lithuanians. The Sisters of the Pious Union of Good Counsel were founded in 1924, under the guidance of the Sisters of Charity in Cincinnati, as the only religious body in our country to devote themselves exclusively to help the hard of hearing and the deaf. As a consequence of this purpose, deaf and hard-of-hearing girls are admitted as

members of the community. In 1924 the Poor Sisters of Nazareth came to California from England to devote themselves exclusively to the care of orphan girls.

An unexplored field of mission endeavor was opened in 1925 at Washington, D.C., where Dr. Anna Dengel founded the Catholic Medical Missionaries. Their purpose is to open and manage hospitals and dispensaries in India for the women of the country who may not be treated by male doctors and thus prepare them for conversion. These sisters, who are doctors of medicine or registered nurses, can gain admission to homes where priests may not enter. Three other small communities of sisters were founded in 1927 for some limited field of the apostolate: the Missionary Sisters of the Divine Child, the Capuchin Sisters of the Infant Jesus, the Missionary Servants of the Most Holy Eucharist. And to these should be added sisters from Europe who took up work among their own national groups.<sup>2</sup>

#### Other Sisters

As regards diocesan limits, there were not many changes during this decade.<sup>3</sup> The diocese of Monterey-Los Angeles was deprived of some its northern districts in 1922, when the diocese of Monterey-Fresno was created and the old diocese remained simply the diocese of Los Angeles. Two years later, at the death of

#### Diocesan Changes

<sup>2</sup> Among these should be mentioned the Sisters of the Order of St. Basil the Great (1921) for the Catholics of the Eastern Church; the Sisters of the Most Holy Trinity (1920) and the Nuns of Perpetual Adoration of the Blessed Sacrament (1925) for the Italians; the Cordi-Marian Missionary Sisters (1926), the Company of Mary (1926), the Visitation Sisters (1926), the Congregation del Divino Pastor (1926) for the Mexicans; the Sisters of Service (1926) for the Hungarians; the Little Servants, Sisters of the Immaculate Conception (1926) for the Polish Catholics. Besides these, there came from Trinidad to Corpus Christi some Carmelite Sisters (1920); from Austria, the cloistered Franciscan Nuns of the Blessed Sacrament of the Second Order of St. Francis (1921), and the School Sisters of the Third Order of St. Francis (1924); from Germany, the Franciscan Missionary Sisters of the Immaculate Conception of the Mother of God (1922, through Brazil), the Missionary Benedictines (1923), the Franciscan Sisters of Our Lady of the Holy Angels (1923), the Grey Sisters of St. Elizabeth (1923), the Daughters of the Most Holy Redeemer (1924), the Sisters of the Poor Child Jesus (1924, through Holland), the Servants of the Holy Infancy (1929); from England, the Passionist Sisters (1927), the Corpus Christi Carmelites (1929); from France, the Missionary Sisters of Our Lady of Africa (1929); from South Africa the Missionary Sisters of the Precious Blood (1925).

<sup>3</sup> For details of the dioceses, see *The Official Catholic Directory*. For the ordinaries, see the Appendix.

Bishop Leo Haid, O.S.B., the vicariate apostolic of North Carolina was changed into the diocese of Raleigh, and the diocese and the abbey of Belmont received distinct superiors. In this same year of 1924, the diocese of Pittsburgh of the Greek Rite was established for the whole country. A significant advance was the raising of the diocese of San Antonio to the rank of an archdiocese in the newly created province of the same name in 1926. In the same year the diocese of Amarillo in Texas was erected within the province, while the other suffragan sees were the dioceses of Corpus Christi, Dallas, and Galveston in Texas, and the diocese of Oklahoma. The diocese of El Paso, Texas, remained attached to the province of Santa Fe.

At the beginning of the third decade the United States had only two cardinals in the hierarchy, Cardinal Farley having died in 1918. His place in the cardinalial rank was taken by Archbishop Dennis Dougherty<sup>4</sup> of Philadelphia, who was raised to this dignity on March 7, 1921. This was just as much a personal tribute as a tribute to his see city, for he was known in Rome on account of the splendid service he performed in the Philippines as the ordinary of two dioceses in succession during the troublous times of the Aglipayan schism which he helped to make innocuous.

The announcement of this promotion was hardly published when, March 24, 1921, the beloved Cardinal Gibbons, patriarch among the United States bishops, died in Baltimore. He had been the archbishop of Baltimore since 1877, a cardinal since 1886, and was the sole survivor of those who had leading roles in the Third Plenary Council of Baltimore. During all these years the Holy See usually turned to him when important matters had to be settled in the United States, even after the apostolic delegation was established. It was owing to his suave diplomacy and his sincere patriotism that many a rough spot was smoothed. It

<sup>4</sup> Joseph B. Code, *Dictionary of the American Hierarchy*, pp. 82 f.



was owing to his leadership, as much as to other important factors, that the Catholic University of America, of which he was the chancellor as the archbishop of Baltimore, began to function effectively and gradually rose to a degree of prominence in the educational field. He was also an influential leader in the founding of the National Catholic War Council, and its change into the National Catholic Welfare Council, which shifted to many other shoulders much of the responsibility that had been borne by him.<sup>5</sup> Archbishop Michael Curley succeeded him as the ordinary of the archdiocese with its connected obligations, but he would not have been able to replace the venerable old cardinal in many other respects, even if he had been a genius.

Some of the leadership in the American hierarchy was now assumed by Cardinal O'Connell. Although he made strenuous efforts to be present at the conclave after the death of Benedict XV in 1922, he arrived in Rome only in time to hear the announcement of the election of Pius XI. It was said that it was because of the remonstrances of the Cardinal that the new pontiff gave directives about the time of the conclave so that cardinals from distant lands would be able to reach Rome for such an important function. Soon after his elevation, Pius XI called Archbishop Bonzano, the apostolic delegate in Washington, to Rome and made him a cardinal. Archbishop Fumasoni-Biondi was the newly appointed apostolic delegate. Many more important matters seem to have been entrusted to him than to his predecessors, for there was no longer a Cardinal Gibbons to bear the burdens. And the Holy Father also showed his confidence in the hierarchy of our country in 1924, when he raised Archbishop Patrick Hayes <sup>6</sup> of New York and Archbishop George Mundelein <sup>7</sup> of Chicago to the dignity of cardinals.

### New Leadership

The crowning glory came to Cardinal Mundelein in 1926,

<sup>5</sup> *Ibid.*, pp. 131 f.

<sup>6</sup> *Ibid.*, pp. 148 f.

<sup>7</sup> *Ibid.*, pp. 249 f.

when his see city of Chicago was the scene of the International Eucharistic Congress, the first to be held in the United States.<sup>8</sup>

**Eucharistic Congress**      The Holy Father chose Cardinal Bonzano as his legate *a latere* for this solemn occasion. His appearance evoked enthusiastic expressions of loyalty by the Catholics of the United States to the Holy Father from the moment he arrived in New York, through the whole journey to the congress city, during the days of the congress, and wherever he appeared until his departure for Rome. This loyalty was directed through the Supreme Pontiff to the Holy Eucharist in profound manifestations of faith and in glorious pageant throughout the city of Chicago and at Mundelein. Chicago may have reveled in its pomp and ceremony, the whole Church in the United States was at the same time manifesting confidence in the strength of the Rock of Peter and offering homage to the successor of Peter in Rome.

This expression of loyalty on the part of the Catholics in the United States was significant because at this very time bigotry was again on a rampage of vilification and abuse with its usual diabolical fury. When **Bigotry** the American Protective Association had collapsed in the nineties though inanition on account of stupid leadership, bigotry itself was not buried. It remained more or less hidden until about 1908, when the Church was again coming to the fore in the news of the country on account of the centennial celebrations of the archdiocese of Baltimore and the dioceses created at the same time. The principal leaders of bigotry at this time were the Guardians of Liberty through their bitterly antagonistic and slanderous papers that were spread far and wide through the country. This form of attack could not fully survive the proven loyalty of Catholics in the First World War.

Then came the aftermath of the war with its varying periods

<sup>8</sup> C. F. Donovan, *The Story of the Twenty-eighth International Eucharistic Congress*.

of depression and prosperity, its frequent breaking down of the moral code, especially in the open flaunting of the prohibition laws, its glaring political corruption, its uncertain economic conditions. It was a most opportune time to stir up dissatisfaction and to point out a victim for the dissatisfaction. Bigotry found its agent in the Ku Klux Klan, its target in the Negroes, Jews, and especially Catholics. The Klan used all the previous measures of violence that bigotry had concocted. It claimed as its greatest victory the defeat of Alfred E. Smith, the Catholic governor of New York, in his bid for the Democratic nomination to the presidency in 1924, and in his actual campaign for the presidency four years later. The defeat of Smith and the Democratic party also sounded the death-knell of the Klan. Outstanding in all this turmoil was the public and unafraid profession of faith by Mr. Smith.<sup>9</sup>

### **Ku Klux Klan**

The campaign brought out another important lesson, the necessity of fortifying the laity in their faith. They might belong to one political party or another, as they demonstrated in the political campaign, but it was important that through it all they hold staunchly to the principles of their faith and remain united in matters that were not political but ecclesiastical. This foundation and unification was to be attained by means of the bonds of the National Catholic Welfare Conference.

### **Fortifying the Laity**

After reviewing the Catholic war activities in their pastoral letter of 1919, the bishops continued their explanation concerning a desired program of unification as follows:

In view of the results obtained through the merging of our activities for the time and purpose of war, we determined to maintain, for the ends of peace, the spirit of union and the coordination of our forces. We have accordingly grouped together, under the National Catholic Welfare Council, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen

### **Call of the Hierarchy**

<sup>9</sup> Michael Williams, *The Shadow of the Pope*.



field, will now derive additional support through general cooperation. And all will be brought into closer contact with the Hierarchy, which bears the burden alike of authority and of responsibility for the interests of the Catholic Church.

Under the direction of the Council and, immediately, of the Administrative Committee, several Departments have been established, each with a specific purpose. . . .

The organization of these Departments is now in progress. To complete it, time and earnest cooperation will be required. The task assigned to each is so laborious and yet so promising of results, that we may surely expect, with the Divine assistance and the loyal support of our clergy and people, to promote more effectually the glory of God, the interests of His Church, and the welfare of our country.<sup>10</sup>

By 1921 this unifying organization was in full operation with the paternal blessing of Benedict XV. His successor, Pius

<b>National Catholic Welfare Conference</b>	XI, looked upon it with favor, but insisted in 1927 that the word "council" be dropped for the more correct term "conference," so that there might be no confusion with the official nomenclature of the Church. Thus it stands today as the National Catholic Welfare Con-
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ference. It is under the official guidance of the hierarchy in the United States, who meet once a year to select the officers and to discuss the matters that will be carried out by the various departments. It is a voluntary organization of the bishops so far as attendance and enforcement are concerned. But the bishops may turn to it at any time for advice on the organizations in their own dioceses, just as they have a voice in all the deliberations. The purpose of the organization is to help the bishops in their problems by facilitating their approach to them and bringing about a greater unification of all the forces in the Church in the United States.

The administrative board consists of ten bishops. The actual work of the Conference is carried out by various departments and bureaus, each of which has a member of the hierarchy as its chairman. The executive department coordinates the work of the various other departments, under the leadership of an

<sup>10</sup> Guilday, *op. cit.*, pp. 296 f.

archbishop and the continual attention of a general secretary. There are departments of Education, Press, Legal Aid, Social Action, Youth, Catholic Action Study, Lay Organizations (National Council of Catholic Men, National Council of Catholic Women).

### Adminis- tration

Committees of bishops interested in special problems are the Confraternity of Christian Doctrine, the Episcopal Committee on Motion Pictures, the National Organization for Decent Literature, Pope Pius XII's Peace Plan, Committee on American Board of Catholic Missions, the Bishops' War Emergency and Relief Committee, Committee on the Propagation of the Faith, Bishops' Committee on the Montezuma Seminary, Committee of the American College in Rome, National Catholic Community Service. Laymen are drawn into the work of the departments as secretaries and as active leaders in some fields, thus making them conscious of their affiliation with the Church and interested in her progress. The Conference has done much to create a feeling of solidarity and is leading to greater unification of efforts throughout the country. It is Catholic Action, as intended by Pius XI.<sup>11</sup>

One of the most active departments is that of the Press. Its importance was stressed at the founding of the Conference, for anti-Catholic publications were then attacking the Church most viciously. As an antidote in defense of Catholic principles, Father John Noll of Huntington, Indiana, later bishop of Fort Wayne, founded *Our Sunday Visitor*. On the first Sunday of May, 1912, he sent out the first issue. It had an immediate appeal and has continued to attract many subscribers. At present it is also presented in localized editions as the official weekly for many dioceses. Its press is also most active in publishing several monthly periodicals and many pamphlets. Father Noll wished his paper and his publications to be harmonizers. While exposing the fallacies of the bigoted press, he built up the faith of Catholics by the positive exposition of the faith. Probably more than anyone else he helped to make the bigots more or less in-

### Our Sunday Visitor

<sup>11</sup> The *National Catholic Almanac*, 1948, pp. 520-23.

nocuous, and eventually he was instrumental in driving most of their venomous sheets out of circulation.<sup>12</sup>

Within the twenties another Catholic weekly, *The Register*, began a national edition and has also appeared as the official

**Catholic Publications** paper of many dioceses. It is predominantly a reporter of Catholic news. Attempts were made from time to time to start a Catholic

daily, but they were generally abandoned before they could be put into operation. For some years a Catholic daily, which boasted of being the only Catholic daily in the English language, was issued from Dubuque, but it had to be abandoned for one reason or another after the death of the founder, Nicholas Gonner. Catholic dailies are now found only among a few foreign language groups. And thus the Catholics in the United States must rely for Catholic news on the weekly papers, such weekly periodicals as *America* and the *Commonweal*, and the monthly periodicals of various description.<sup>13</sup>

In order to improve the Catholic press, an attempt was made as early as 1889 to form a Catholic Press Association.<sup>14</sup> Annual

**The Catholic Press** meetings were held, but little more was done than the passing of resolutions that the Catholic press must be supported. In 1905 a Catholic

Associated Press was organized to supply Catholic papers with articles of Catholic import, but it met with little encouragement. In 1908, however, the American Catholic Press Association was formed with a scheme of news exchange and an advertising bureau. It was more firmly established in 1911, and has since continued to function in a satisfactory manner, gaining in importance as the years went by. Some of its functions, particularly the news service, were absorbed after 1919 by the Press Department of the National Catholic Welfare Conference. This department is under the direction of expert newspaper men and is assisted by correspondents in all parts

<sup>12</sup> F. A. Fink, *The Church in United States History*, pp. 203-7.

<sup>13</sup> *The National Catholic Almanac*, 1948, pp. 520-23.

<sup>14</sup> *Ibid.*, pp. 510-19. Cf. Apollinaris Baumgartner, *Catholic Journalism*.



of the world, who regularly supply the affiliated newspapers with Catholic news items, feature and editorial articles, and pictorial services. It has been highly successful in supplying our papers with reliable information, in correcting false reports as presented by secular news agencies on Catholic matters, and in strengthening the Catholic press of our country. Complaint has been expressed that this centralization has tended to weaken the editorial policy of many papers whose editors follow the easy road of accepting the department's offerings without discrimination and thus tending to weaken our Catholic press situation. On the one hand the press department has thus tended to strengthen the Catholic press in the United States, while on the other hand it may easily produce a weakened clipping press.

Another department of the National Catholic Welfare Conference is that of lay organizations. It is eminently a department of Catholic Action, for it proposes to unite the lay organizations in a federation for Catholic purposes under the guidance of the respective diocesan ordinaries. It is not a superimposed society, but a central agency for cooperation. It consists of two constituent bodies, the National Council of Catholic Men and the National Council of Catholic Women. Affiliated with the council of men are 3,130 national, regional and local groups. It promotes unity of action and cooperation among laymen in matters that affect the general welfare of the Church and the nation. Its Catholic Evidence Bureau is a storehouse of information on lay apologetic activities, and it has taken over the management of the Narberth Movement. Its Catholic Radio Bureau advises and assists in activities in all matters pertaining to the radio. Particularly important is its sponsoring of the nation-wide weekly Catholic Hour, the Hour of Faith, and the Faith of Our Time. The council of women includes seventeen national organizations and seventy-seven diocesan councils. Their purpose is to stimulate the study of Catholic principles and to encourage action in accord with them. They cooperate with other organi-

#### Lay Organizations

zations that come within the sphere of feminine interest in order to bring Christianity into the home and into public life.<sup>15</sup>

The youth problem came to the fore in the period of the First World War and became a formidable problem in the twenties of the loose morals which came as an aftermath of the war, by alluring entertainments of a questionable character and the drinking habit that was made fashionable with the introduction of national prohibition. Bishops, priests, and parents became greatly concerned over these dangers and frantically sought a remedy. It could have been found in better home life, but this remedy was not always available for many reasons. Help was sought in youth organizations. One of the early attempts at such a solution was the Catholic Boys' Brigade. Somehow it did not receive the wholehearted support it deserved, and it was gradually supplanted by Catholic units of the Boy Scouts and the Girl Scouts of America. Some fraternal organizations also became interested and promoted the youth movement through junior branches, which were also considered recruiting fields for the adult societies. The Catholic Central Verein organized its so-called Youth Movement; the Knights of Columbus, their Columbian Squires; the Catholic Order of Foresters, their Boy Rangers, to cite only a few of the larger attempts. For the girls we find the Junior Catholic Daughters of America and the Junior Daughters of Isabella. The Sodality of Our Lady entered the same field most strenuously. And in these days the Catholic Youth Organization, as started in 1930 by Bishop Bernard J. Sheil for Chicago, is being adopted in many dioceses.

Gradually the conviction gained ground that better results would be obtained if these various groups could be gathered into some kind of national federation. The National Catholic Welfare Conference therefore constituted a Youth Bureau in 1937, and made it a department three years later, in order that

<sup>15</sup> *The National Catholic Almanac*, 1948, pp. 421-23.

advice and help might be given on a national basis to the various groups that had been organized. It also promoted the formation of the National Catholic Youth Council as a federating agency for all youth organizations. It has a diocesan section and a college and university section, the latter including the National Federation of Catholic College Students and the Newman Club Federation for students in non-Catholic schools. There is no individual but only group affiliation with the Youth Council. Thus the full identity of each group is preserved in the dioceses or the schools.<sup>16</sup>

### Youth Bureau

As a remedy for the general chaotic conditions existing in the world, Pope Pius XI proposed Catholic Action.<sup>17</sup> He defined it as the participation of the Catholic laity in the apostolate of the hierarchy. As in the early Church, he said, conditions de-

### Catholic Action

mandated that the Catholic laity take a greater part in the apostolate of the Church. This supposed that they themselves were thoroughly imbued with the spirit of the Church and that they were impelled to help their neighbors toward a better understanding of the faith. It was to be group action based on the organizational forms of the Church, the parish, the diocese, the universal Church. It must be organized under the guidance of the respective bishops as they see the needs and the remedies, and therefore an organized apostolate under the guidance of the respective ordinary. Societies already in existence were not to be dissolved, but they could be used as auxiliaries in their particular fields. This is essentially the idea of the National Catholic Welfare Conference. In order that the purpose might be more readily attained, the Conference instituted a special department of Catholic Action Study. It examines the pronouncements of the popes, searches for methods of application used in other parts of the world, and endeavors to apply them in our own country.

<sup>16</sup> *Ibid.*, p. 421, 430-37.

<sup>17</sup> *Ibid.*, pp. 411-14.



By these various means the National Catholic Welfare Conference laid the foundations in the third decade of the century for the activities to bring the Church in the United States in closer touch with the objectives of the universal Church, to fit the work of the Church more closely into our national life, to effect better unification among all classes of Catholics in our country. Because its foundations were laid in this third decade of maturity, the period can justly be called a decade of unification.

#### References

The various issues of *The National Catholic Almanac* are important for short descriptions of the development within this and the next decades. Personal items about the bishops will be found in Joseph Bernard Code, *Dictionary of the American Hierarchy*; about sisters in Elinor Tong Dehey, *Religious Orders of Women in the United States*. Various publications of the National Catholic Welfare Conference will be most useful, as well as contemporary periodicals. Peter Guilday, *The National Pastorals of the American Hierarchy*, pp. 265-340, contains the 1919 pronouncements of the bishops. Bigotry of this period is graphically treated in Michael Williams, *The Shadow of the Pope*. The working of the press is noted in Apollinaris W. Baumgartner, *Catholic Journalism*. A contemporary report of the Chicago Eucharistic Congress will be found in C. F. Donovan, *The Story of the Twenty-eighth International Eucharistic Congress*.

## CHAPTER XXII

# *Adaptation (1930-1940)*

THE decade of the thirties in the twentieth century was a period of economic depression, which held the United States in its grip since 1929 and encompassed the world, as well as a period of international unrest. It was a period in which our bishops could put into practice the principles they had enunciated through the National Catholic Welfare Conference on the basis of authoritative papal pronouncements, particularly in the field of social action and education.

### **Economic Depression**

In consonance with the times, the first half of the decade saw little of diocesan change,<sup>1</sup> except for the creation of the diocese of Reno in 1931. This gave to the state of Nevada its own diocese, separating it from the dioceses of Salt Lake in Utah and Sacramento in California. The second half of the decade became all the more important for its diocesan development. In 1936 the province of Los Angeles was constituted to comprise southern California and all of Arizona. Besides the archdiocese, the new province contained the dioceses of Monterey-Fresno and Tucson, and the diocese of San Diego, which was newly created at this time.

### **Diocesan Changes**

The next year attention was drawn to the regions east of the Mississippi, where a trend became noticeable to have an ecclesiastical province in each state. Consonant with this trend, New Jersey was made the province of Newark; Michigan, the province of Detroit; Kentucky and Tennessee were united in

<sup>1</sup> For details about the dioceses, see *The Official Catholic Directory*. For the ordinaries, see the Appendix.

the province of Louisville. This confined the venerable province of Cincinnati to Ohio and Indiana. For the province of

### East of the Mississippi

Newark two new dioceses were created, Paterson and Camden, leaving Trenton as the other suffragan see. The archdiocese of Louisville received as suffragan sees the diocese of Nashville, the only diocese in Tennessee, and in Kentucky the diocese of Covington, together with the newly created diocese of Owensboro. The diocese of Marquette was separated from the province of Milwaukee and, together with the archdiocese of Detroit and the diocese of Grand Rapids, as well as the newly founded diocese of Lansing, formed the new province of Detroit. The diocese of Saginaw was erected in the state the next year, 1938, as part of the province.

Other divisions were made in 1939 at the two extremities of the country. Northern Arizona and northwestern New

### Later Changes

Mexico, mostly Indian reservation, were put together as the diocese of Gallup and placed into the province of Santa Fe. At the same time the District of Columbia in the East was made the archdiocese of Washington without suffragan sees. Archbishop Michael Curley, while remaining the ordinary in Baltimore, was also made archbishop of the new diocese and was permitted to have one chancery for both. The complete separation of the two archdioceses was made at the death of Archbishop Curley in 1947. At this time five counties of southern Maryland were taken from the archdiocese of Baltimore and added to the archdiocese of Washington. The new archbishop of this see was also made the chancellor of the Catholic University of America, which office had heretofore been held by the archbishop of Baltimore.

During this decade of the thirties the Catholic population rose to 22,000,000, despite the severe restrictions on immigration, and the number of priests reached

### Statistics

35,839. Seminarians counted a little more than 17,000 at the end of the decade, about the same number as at the beginning of the decade; in the pre-



vious decade the number had been doubled. In 1933 the guiding hand of Archbishop Fumasoni-Biondi<sup>2</sup> as apostolic delegate was lost when he was called back to Rome to be elevated to the cardinalate and to be appointed the prefect of the Sacred Congregation of Propaganda. He was replaced in Washington by the equally interested Archbishop Amleto Giovanni Cicognani.<sup>3</sup>

The depression, restrictions on immigrations, and the generally unfavorable conditions in Europe did not permit the arrival of many societies of priests in our country during this decade. Yet the Pious Society of St. Paul came from Italy in 1932 to promote

### Additional Religious

the apostleship of the press. In 1933 the Sons of Divine Providence and the Pious Society of the Missions established themselves in our country, followed the next year by the Society of the Priests of the Sacred Heart. In the last year of the decade the Fathers of the Sacred Hearts, also called Picpus Fathers, made a more solid foundation in the United States than their earlier foundation, even though they had been firmly established in the Hawaiian Islands for about a hundred years. Similarly some new sisterhoods arrived, and a few new communities were established in our own country.<sup>4</sup>

The country itself suffered severely from the economic depression that struck in 1929 and continued through many years of the thirties. Despite valiant efforts, President Hoover was not able to better the unfavorable situation. His defeat in the elections

### The New Deal

of 1932 was therefore a foregone conclusion. Franklin D. Roosevelt, his successor, promptly introduced his New Deal. His attempts at salvaging a bad situation at first found almost

<sup>2</sup> Joseph B. Code, *Dictionary of the American Hierarchy*, pp. 120 f.

<sup>3</sup> *Ibid.*, pp. 49 f.

<sup>4</sup> Founded in the United States were the Sisters of St. Elizabeth (1931), the Society of Christ Our King (1931), the Daughters of Mary Health of the Sick (1935). The following arrived from other countries: Missionary Sisters of St. Columban (1930), Little Daughters of St. Joseph (1931), Pious Society of the Daughters of St. Paul (1932), Sisters of Charity of St. Joan Antida (1932), Sisters of the Third Order of St. Francis in Pasto (1932), Sisters, Servants of Mary Immaculate (1935, Ukrainian), Franciscan Sisters of Mary Immaculate (1935), Sisters, Servants of Our Lady Queen of the Clergy (1936), Sisters of St. Joseph of St. Mark (1937), Sisters of St. Rita (1938).

universal approval, but by the end of the decade fewer people were convinced that he had found a remedy for the evils of the times. His solution resulted in the creation of a vast bureaucracy that tended to destroy private initiative, and seemed to bring the people back to the *panes et circenses* days of ancient Rome. While such attempts at amelioration of unfortunate conditions may have been sincere, they were based on a naturalist philosophy that tended to set class against class and forgot to apply the Christian principles of justice and charity, while moving perceptibly toward the principles of Marxian socialism.

Many years before this debacle, the bishops had pointed to a remedy in their pastoral letter of 1919, when they said:

Pope Benedict has recently expressed a desire that the people should study the great encyclicals on the social question of his predecessor, Leo

**Quadrages-  
imo Anno**

XIII. We heartily commend this advice to the faithful and, indeed, to all the people of the United States. They will find in these documents the practical wisdom which the experience of centuries has stored up

in the Holy See and, moreover, that solicitude for the welfare of mankind which fitly characterizes the Head of the Catholic Church.<sup>5</sup>

If this advice had been followed, much suffering might have been avoided. But it was heeded as little, even by Catholic leaders, as had been the voice of Leo XIII when he spoke to the world in his *Rerum novarum*. These Catholic principles on social reconstruction were reiterated and applied to modern conditions in 1931 by Pope Pius XI in his encyclical *Quadragesimo anno*. The world in the depth of depression now listened with at least half an ear. The encyclical was lauded by those who were truly interested in mankind's social salvation, but again it seemed that many of them were too deeply dyed in naturalistic philosophy to understand the significance of the Holy Father's remedies. Some of the more patent remedies were stressed by them, but they usually forgot that they had to be based on justice and charity if they were to become effective.

<sup>5</sup> Peter Guilday, *The National Pastorals of the American Hierarchy*, p. 324.

At this point a voice was raised that produced a considerable amount of good. Father Charles E. Coughlin of Royal Oak, Michigan, began to call the attention of Americans to the social encyclicals of the popes, particularly to the *Quadragesimo anno* of Pius XI. Sunday after Sunday he explained the encyclical over the air-waves. Widely known as the Radio Priest, he obtained a large audience, even among non-Catholics, as was evidenced by the many contributions that helped him keep up the broadcasts, build his radio tower and the attached shrine of the Little Flower. One result of Father Coughlin's radio addresses was that the *Rerum novarum* and the *Quadragesimo anno* were more widely read and discussed and that Catholics began to understand their importance.

**Father  
Coughlin**

Another priest, Father John Ryan, professor at the Catholic University of America, let his influence for social justice be felt in a more quiet way. He did voice his opinions on the air-waves, but he wrote more extensively and thereby influenced both churchmen and statesmen rather effectively in the matter of social justice. At times he was decried as a socialist, but the bishops made him their spokesman because they realized that he based his opinions on the solid foundation of the social encyclicals according to the mind of the Church. The Holy Father accordingly honored him with the title of domestic prelate.<sup>6</sup>

**Monsig-  
nor Ryan**

The hierarchy took an active part in all these matters of social justice, as can be seen from a statement issued February 7, 1940, by the administrative board of the National Catholic Welfare Conference.<sup>7</sup> In it they state definitely:

**Stand of the  
Hierarchy**

Man is not an isolated individual living in a social vacuum, but a social being destined to live and work out his salvation in association with his fellow beings. He is a member of a community and he has, in consequence, duties of commutative justice and duties of social justice

<sup>6</sup> *The Catholic University Bulletin*, VII (1939), 7 f.

<sup>7</sup> *The National Catholic Almanac*, 1941, pp. 89-101.



and duties of charity which emerge from this relationship. On no other foundation can man build a right social order or create that good society which is desired so ardently by the great mass of mankind.<sup>8</sup>

The bishops were, however, not satisfied with mere statements. They took an active part in social reconstruction through the National Catholic Welfare Conference and its very active departments. They had their ideas enunciated in pamphlets and particularly in the pages of their periodical, *Catholic Action*. The department of Social Action promoted and interpreted the teaching of the Church and its application in questions of social import through its bureaus of the Catholic Conference on Industrial Problems, the Family Life Bureau, the Rural Life Bureau, Parish Credit Unions, Peace and Post-War Reconstruction. The bishops themselves had special committees to look after war refugees, to give war emergency relief, to study and make better known the peace points of Pius XII, to promote the National Legion of Decency, to combat obscene literature, to protect and further the spiritual and material welfare of the Spanish-speaking people in our Southwest. Through cooperation the bishops, priests, and lay people have tried to promote the effectiveness in their many societies and organizations. The cooperation has not always been perfect, yet the Catholics in the United States have always manifested a willingness to listen to the voice of the Holy Father and to follow his directions through their own ordinaries and pastors. Clinging to the Rock of Peter they may yet help to bring a solution to the tangled social problems of our times.<sup>9</sup>

If the general adaptation of the principles laid down by the popes and bishops on the social question was a slow process, the particular adaptation to the education of youth was just as difficult on account of the financial situation in the depression thirties. At the same time there still remained among the clergy those who had little use for the parochial school, and others found it

<sup>8</sup> *Ibid.*, pp. 89 f.

<sup>9</sup> *Ibid.*, 1948, pp. 418-29.

difficult to persuade their parishioners of their duty in this regard. Even though the *Tolerari potest* of the nineties gave some latitude in the interpretation of the decrees of Baltimore concerning the schools, the ideal placed before the Catholics in our country, "every Catholic child in a Catholic school," had in no way been abandoned. As late as 1919, the bishops insisted in their pastoral letter that "the nursery of Christian life is the Catholic home; its stronghold, the Catholic school."<sup>10</sup> This was based on the new code of the canon law of the Church, which had been promulgated in 1918.<sup>11</sup> And to make sure that the laws regarding education were well understood by all Catholics, Pius XI, in his encyclical *Divini illius magistri* of December 31, 1929, carefully propounded the principles of Catholic education, stating among other things:

In other countries of mixed creeds, things are otherwise, and a heavy burden weighs upon Catholics, who under the guidance of their Bishops and with the indefatigable cooperation of the clergy, secular and regular, support Catholic schools for their children entirely at their own expense; to this they feel obliged in conscience, and with a generosity and constancy worthy of all praise, they are firmly determined to make adequate provision for what they openly profess as their motto: "Catholic education in Catholic schools for all the Catholic youth." If such education is not aided from public funds, as distributive justice requires, certainly it may not be opposed by any civil authority ready to recognize the rights of the family, and the irreducible claims of legitimate liberty.<sup>12</sup>

It cannot be said that the Catholics in our country responded too well to the exhortations of the popes and bishops in the matter of parochial elementary education between 1900 and 1930. In the former year we find 3,812 parochial elementary schools with 903,908 pupils, according to the figures in the *Official Catholic Directory*; in the latter year there were 7,387 such schools with 2,283,084 pupils. But during this same period the number of churches with resident priests rose from 6,127 to 12,475, in-

#### Parochial Schools

<sup>10</sup> Guilday, *op. cit.*, p. 280.

<sup>11</sup> Canons 1113, 1372, 1374, 1375.

<sup>12</sup> *The American 1931 Catholic Almanac and Year Book*, p. 185.

dicating that the number of new schools had not quite kept pace with the number of new parishes, and yet there still remained the many parishes without parochial schools. The only encouraging sign in the matter was the growth in the number of pupils in the parishes with parochial schools. By the end of the depression thirties the number of schools went up to 7,660, although 749 new parishes were established, but peculiarly the number of pupils dropped to 2,017,094. The general figures for the forties seem to indicate a somewhat better disposition.<sup>13</sup>

More progress can be noted in Catholic secondary education, for it was not yet quite as universal in the country at the beginning of the century as thirty years later, when laws had been adopted in very many states demanding compulsory education beyond the elementary level. In 1919 the bishops stated in their pastoral letter:

We deem it necessary at this time to emphasize the value for our people of higher education, and the importance of providing and receiving it under Catholic auspices. "Would that even now, as we trust will surely come to pass in the future, the work of education were so ordered and established that Catholic youth might proceed from our Catholic elementary schools to Catholic schools of higher grade and in these attain the object of their desires."<sup>14</sup> This wish and ideal of our predecessors, in a gratifying measure, has been realized through the establishment of Catholic high schools and the development of our Catholic colleges. These have more than doubled in number. They have enlarged their facilities and adjusted their courses to modern requirements. We congratulate their directors and teachers, and with them we see in the present condition of their institutions, the possibility and the promise of future achievement in accordance with their own aspirations.<sup>15</sup>

When the fathers of the Third Plenary Council of Baltimore expressed their desire for a wider spread of higher education among Catholics, as just quoted, higher education was not yet well delimited and apportioned. Academies and high schools were generally considered finishing schools. Colleges

<sup>13</sup> Cf. *The Official Catholic Directory* in the year after date.

<sup>14</sup> *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, p. 208.

<sup>15</sup> Guilday, *op. cit.*, p. 281.



usually had their own preparatory courses and were not too strictly distinguished from universities. This condition prevailed throughout the country. With the growing influence of the Horace Mann idea, his followers, who were frequently products of German universities, adopted part of the German system, but tried at the same time to make ours a mass rather than a class education. They ignored the so-called *gymnasium* of the Germans in preparation for the university as a class system. Instead they took in the high school idea, placed it after the general elementary grades, put in our colleges as preparatory schools for the university, and thus imposed a hodgepodge of high school and college in place of the *gymnasium*. The general high school became the vogue in about the last decade of the nineteenth century. The Catholic schools had to accommodate themselves to this system because the state laws began to demand education beyond the elementary grades.

## Educational Development

There was still much floundering at the turn of the century concerning the objectives of the high school, and there are still no definite decisions, but the bishops saw the necessity of following the generally adopted plan. In general the results were indicated by the bishops in their pastoral letter of 1919. They conceded that high schools were an added burden for the faithful because they had to be maintained by the Catholics themselves, but they also realized the importance of having such schools of higher learning. In part this may explain the lesser growth of Catholic elementary schools. By 1930 the number of Catholic high schools was 2,123 with 241,869 students. Despite the intervening years of depression and war, these figures had grown by 1947 to 1,637 diocesan and parochial high schools with 320,927 students, and 795 private Catholic high schools with 185,470 students. The Catholic high school has definitely come to stay. On account of greater economy and efficiency in larger schools, the trend has been toward diocesan, rather than parochial, high schools in the larger centers of population. A similar study of the growth of Catholic colleges would show that

## Higher Education

the general trend of education in our country has been followed in all of them. In 1947 there were 221 Catholic colleges and universities in our country with an enrollment of 220,226 students.<sup>16</sup>

Upon the commendation of all the popes since Leo XIII, the bishops have always showed a special interest in the progress of the Catholic University of America. It is a pontifical institute under the administrative care of our hierarchy, who delegate their powers to a board of trustees composed of bishops, priests, and laymen. It has made great strides in its development, particularly since the beginning of the thirties, quite different from the troublesome early days. On the occasion of the golden jubilee celebration, November 13, 1939, Pope Pius XII spoke words of praise in a special radio broadcast from Vatican City. After recalling the confidence placed in the university by his predecessors, especially Pius XI, he continued: "We are genuinely happy to make that praise our own, trusting that in these turbulent days it may encourage and strengthen you to pursue the noble but arduous mission which the University fulfills."<sup>17</sup> And in his encyclical, *Sertum laetitiae*, November 1, 1939, he exhorted the bishops to give special care to this university, "already rich in achievement," so that it can unite Catholic thought in our country.<sup>18</sup>

Besides all these educational efforts, some emphasis has also been placed on the education of children who are physically or mentally handicapped. Even although the Church has always shown an interest in children who need special attention, the progress in this specialized education has not yet been emphasized sufficiently in our country. Out of a total of sixty-one residential schools for the blind, only three are Catholic. Yet attention is given to the elderly blind in some special institutions; and the Catholic Guild for the Blind, which was estab-

<sup>16</sup> Burns-Kohlbrenner, *The History of Catholic Education in the United States*.

<sup>17</sup> *The Catholic University Bulletin*, VIII (1940), 20.

<sup>18</sup> Charles Rankin, *The Pope Speaks*, pp. 198-215, for the whole encyclical.

lished in 1936, promises to arouse more interest in this work.<sup>19</sup> The beginning of attention for the deaf in our country among Catholics was made in 1836, when Bishop Rosati invited the Sisters of St. Joseph to come to Missouri for this purpose. Yet the majority of Catholic deaf children are not yet in Catholic schools or institutions, for of the 206 schools for the deaf only about fifteen are under Catholic auspices.<sup>20</sup> There are also eight Catholic schools exclusively for mentally retarded children, but special help is also given to them by several Catholic agencies.<sup>21</sup> Despite some emphasis, the field of the apostolate for handicapped children has not yet been tilled by Catholics with all the energy it deserves.

Within the past decade another class of handicapped children has been accorded special attention. They are the ones who for some reason have not been given the opportunity to attend Catholic schools. Although more than 2,000,000 children attend the parochial grade schools, statistics reveal that there should be again as many. That at least some minimum of instruction be given to such children, Pius X in 1905, by his encyclical *Acerbo nimis*, revived the Confraternity of Christian Doctrine and ordered that it be established in all parishes of the Catholic world. Since this command was not taken seriously in many places, the Sacred Congregation of the Council in 1935 insisted on its strict observance.

#### Catechism Classes

Just before the latter order was given, at the meeting of the bishops in November, 1934, the Episcopal Committee on the Confraternity of Christian Doctrine was established in connection with the National Catholic Welfare Conference. The Committee tried to arrange for instructions in Christian doctrine outside school hours or during released time when this could be arranged, in vacation schools and study clubs. Up to the present, diocesan directors have

#### Confraternity of Christian Doctrine

<sup>19</sup> *The National Catholic Almanac*, 1948, pp. 390-92. It is interesting to note that Louis Braille, the originator of raised-point printing, was a Catholic.

<sup>20</sup> *Ibid.*, pp. 393 f.

<sup>21</sup> *Ibid.*, p. 397.



been appointed to supervise this work in 110 archdioceses and dioceses, and the program adopted is bringing Christ a little closer to about half of the Catholic children who attend public schools. Where priests, seminarians, or trained teachers direct this instruction, it is bringing creditable results, but it does not at all pretend to be as efficient as the full Christian training in the parochial schools. The scope of the work of the Confraternity is broadened by conducting discussion clubs for pupils of the public high schools, general religious gatherings for adult Catholics, as well as instruction for non-Catholics who are interested in knowing more about the Church and her doctrines.<sup>22</sup>

Some of this instruction for non-Catholics or poorly instructed Catholics is carried on by mail. This method was begun in 1936 at Kenrick Seminary. Since that time other seminaries have been affiliated with the work. These instructions are arranged in a systematic manner and they reach such as either cannot contact a priest conveniently or desire to avoid publicity in the matter. At times priests refer prospective converts to the seminarians for the instructions if they themselves are overloaded with the task of instructing converts, but they give the final preparation for reception into the Church. These courses were a boon to the overworked chaplains during the Second World War. This seminarian instruction is officially called the Home Study Service of the Confraternity of Christian Doctrine.<sup>23</sup>

While Catholic education was thus moving forward with great strides, the statement made at the third plenary council was not lost to sight: "We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever."<sup>24</sup>

**Better Schools** This statement was accepted as self-evident by the bishops

<sup>22</sup> *Ibid.*, pp. 444-46.

<sup>23</sup> *Ibid.*, p. 395.

<sup>24</sup> Guilday, *op. cit.*, p. 247.

when they asserted in 1919: "While, therefore, it is useful to improve education by organizing the work of the schools, enriching the content of knowledge and refining the methods of teaching, it is still more necessary to insure that all educational activity shall be guided by sound principles toward the attainment of its true purpose." <sup>25</sup>

This true purpose of education was not lost sight of, and the bishops also kept insisting after the beginning of the century that the schools be brought up to a high degree of proficiency according to the demands of States and accrediting agencies. Many of these demands may have been connected merely with credits and may have given little consideration to merit, yet they emphasized the importance of good teaching. The acceptance of such ideas was particularly pronounced in the decade of the thirties. Consequently it was considered natural to have efficient priests appointed as superintendents of the schools in the dioceses and to have them specially trained for this office. The teaching communities cooperated by appointing supervisors of instruction, who were also trained for their position. More emphasis was put on the training of the teachers. Greater insistence on credits and degrees was a distinct hardship for the older members of teaching communities who had proved themselves efficient teachers through many years in the classroom but could not show the credits that were now demanded. Many an excellent teacher succumbed physically and mentally to the strain imposed by special Saturday and vacation classes for the needed credits.

### Efficient Teachers

But greater emphasis was also put on the pre-teaching preparation of the candidates and young professed sisters. To help them the Catholic Sisters College was established in 1912 by the Catholic University of America. Sisters were also sent to various other colleges and universities for specialized training. But it was soon realized that the religious easily lost their religious spirit if they were compelled to live outside their own

<sup>25</sup> *Ibid.*, p. 333.

convents for longer periods of time, and therefore the sisterhoods gradually introduced their own accredited colleges, in which the sisters could gain their undergraduate credits before they attended some university for necessary graduate work. All of this has tended to make our schools as efficient as any other schools. But the question has been raised whether it has not made them less Catholic, as the want of vocations to the sisterhoods might indicate.<sup>26</sup>

Hand in hand with greater efficiency went the desire for greater unification and closer cooperation, an idea fostered by the Catholic University of America. In 1898 an attempt was made to unify the seminary efforts. The next year the idea was taken up by some Catholic colleges, and these in their turn induced the Catholic elementary schools to follow the lead. In 1904 these efforts were consolidated by the formation of the National Catholic Educational Association. It is not subject to any school or university, but is operated through the efforts of all affiliated schools in the departments of the major and minor seminaries, colleges and universities, secondary schools, elementary schools, superintendents of schools, and the two sections for the education of the blind and of the deaf. The problems of the association are discussed in the annual general meetings and in the more frequent meetings of some departments. The general management is in the hands of a general secretary, who during the thirties was the very efficient Monsignor George Johnson.<sup>27</sup> The association has paved the way toward a better understanding of educational matters, greater cooperation among the schools, the prevention of errors, and the safeguarding of Catholic educational interests.<sup>28</sup>

Much benefit has also accrued to Catholic educational efforts through the department of education in the National

<sup>26</sup> Burns-Kohlbrener, *op. cit.*

<sup>27</sup> George Johnson, *Apostle of Christian Education.*

<sup>28</sup> Burns-Kohlbrener, *op. cit.*



Catholic Welfare Conference. It acts in an advisory capacity to the bishops and the schools in educational matters through its sections of informational services, statistics, teachers' registration, library, and educational liaison. Much of its usefulness stems from its direct touch with the national government in Washington, where it can keep a watchful eye on school legislation and help to prevent the passage of laws that would be detrimental to Catholic educational interests.<sup>29</sup>

**N.C.W.C.  
Education  
Department**

Since the control of the school systems rests in the States, Catholic educational interest is more generally focused on the legislation of the particular States. In 1922 a law was passed in Oregon that ordered parents and guardians to send children between the ages of eight and sixteen to the public schools. The legality was tested in the courts. The Supreme Court of the United States, upon appeal, finally decided that the law was in violation of the Constitution. In Michigan the case was the matter of approving a constitutional amendment in the State to the same effect as the Oregon law. After bitter campaigns in 1920 and 1924, the amendment was defeated by a large majority of the voters. Other discriminatory measures of the same sort have been cropping up in various States, particularly since the end of the Second World War, and they require continual vigilance on the part of the Catholic public.<sup>30</sup>

**Discrim-  
inatory  
Legislation**

State aid for Catholic schools, as envisioned by Leo XIII and his successors, was particularly called for by Catholics during the depression thirties. In some localities, where most of the people of the school district are Catholic, various forms of compromise were adopted on the Poughkeepsie and Faribault-Stillwater plans through the co-operation of the local school boards, but a more general adop-

**Financing  
Catholic  
Education**

<sup>29</sup> *The National Catholic Almanac*, 1948, p. 417.

<sup>30</sup> Burns-Kohlbrener, *op. cit.*

tion has always been opposed. In Ohio a valiant attempt was made in 1933 to obtain part of an emergency school fund, for which Catholics had also been taxed, but it was frustrated by a narrow margin of votes in the legislature. Some concessions were made Catholic schools of higher learning in financial matters during the emergency of the Second World War. After the war Catholic veterans were given their allotment according to the G I Bill of Rights even if they attended Catholic schools, seminaries not excepted.

The transportation of parochial school children in public school busses was declared constitutional by the Supreme Court in the states where this was permitted by law, but few states give this permission. This same court, however, declared it unconstitutional to release children of the public schools for religious instruction. And so the fight for and against Catholic schools is continually being waged in many parts of the country because there are still many citizens who forget that they are living in a country whose laws are based on liberty. Catholic educational efforts will have to be maintained in the future, as in the past, mainly by the generous support of the Catholics themselves. These efforts will therefore be all the more blessed by the divine Teacher of mankind.

Much progress was reported by the Church in the United States during the depressing decade of the thirties. The foundations were laid for even greater progress in the decades to come through the application of the principles adapted to the needs of our times by the great Pope Pius XI. His death in 1939 was therefore mourned most sincerely by the Catholics throughout our country, and non-Catholics joined them whole-heartedly in praise of his pontificate.<sup>31</sup> The election of his successor, Pius XII, met with immediate acclaim, for he had endeared himself to many Americans during his tour of our country in 1936 when he was still the papal Cardinal Secretary of State. On his part he showed his interest in our country by the encyclical *Ser-tum laetitiae*, which he issued on All Saints' Day of 1939 on

<sup>31</sup> Cuddihy-Shuster, *Pope Pius XI and American Public Opinion*.

the occasion of the sesquicentennial of the American hierarchy, and shortly afterward when he spoke by radio directly to the Catholic University of America on the occasion of its golden jubilee celebration. Even though the decade was shrouded in the mists of economic depression and presaged the bitter conflict that was to envelope the whole world, it was in many ways a decade of progress for the Church in the United States.

#### References

*The National Catholic Almanac* will again be helpful in a discussion of the matters treated in this chapter. For details on the bishops, Joseph Bernard Code, *Dictionary of the American Hierarchy*, should be consulted. The publications of the National Catholic Welfare Conference will be found useful, as also some issues of the *Catholic University Bulletin*, together with many of the contemporary periodicals. Burns and Kohlbrenner treat the subject in *The History of Catholic Education in the United States*. The life of an outstanding Catholic educator of our times is pointed out in the pamphlet, *George Johnson, Apostle of Christian Education*. Cuddihy and Shuster, *Pope Pius XI and American Public Opinion*, present the reactions of public opinion in our country at the death of the great pontiff; Charles Rankin, *The Pope Speaks*, notes important utterances by Pope Pius XII.



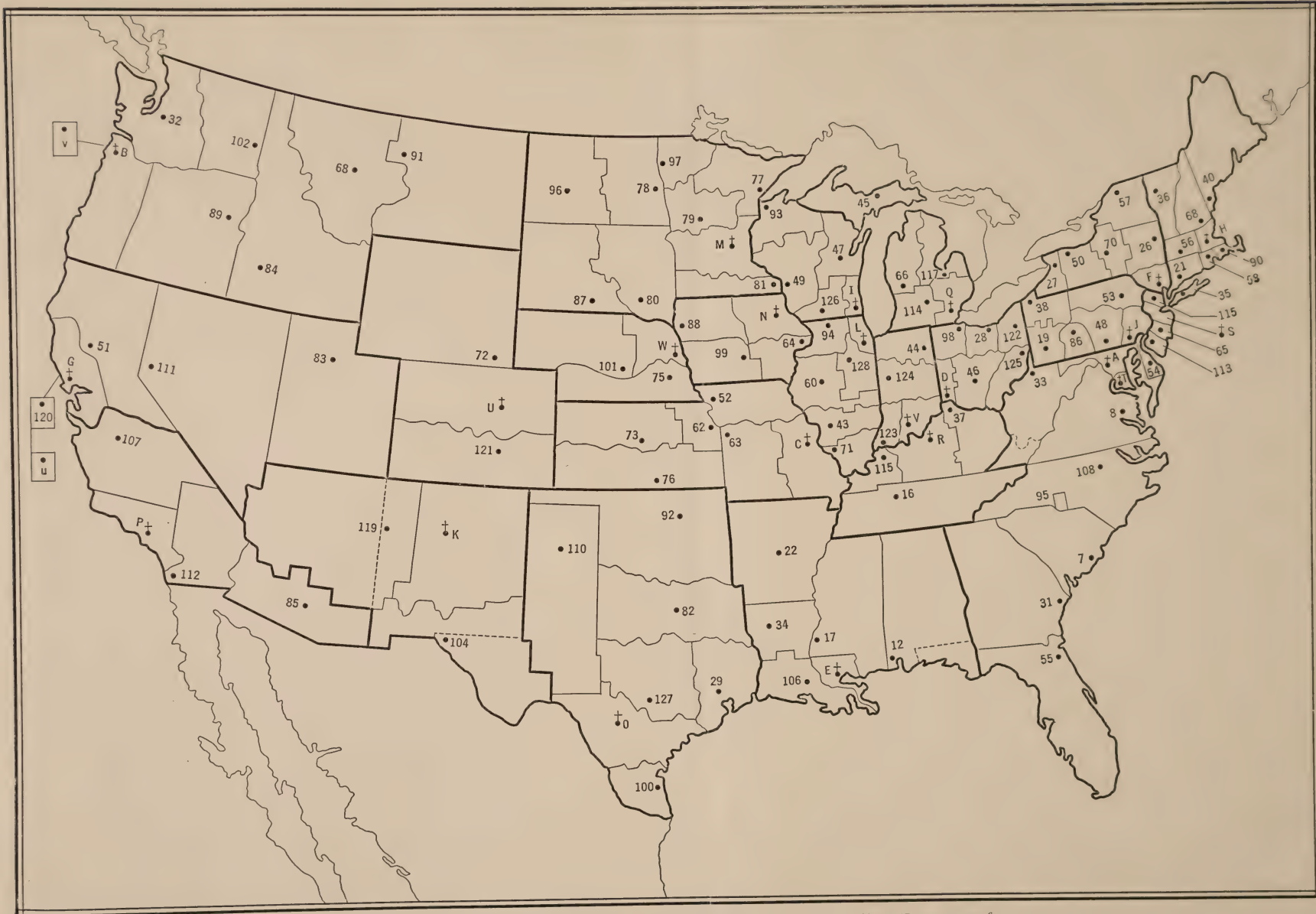
## CHAPTER XXIII

# *Secularism (1940-1950)*

**W**HEN the decade of the forties began, the world was in the throes of the Second World War. The United States became involved through the attack on Pearl Harbor by the Japanese, December 7, 1941. It was a fight against the totalitarianism of Hitler, Mussolini, and Hirohito. When these were subdued, the "cold war" was taken up against the totalitarianism of Stalin and his communists, who were threatening to engulf the whole world in chaos. Catholics took a heroic part in the shooting war, far beyond their average in the population, for it is estimated that between 25 and 35 per cent of the military personnel was Catholic. The number of Catholic chaplains was 3,036, of whom eighty-three died in the course of the war.<sup>1</sup> At home, bishops, priests, and the laity shunned no sacrifices to bring about an early and effective peace. In the present battle against communism the Catholics of our country stand as a solid phalanx of defense.

Despite these warlike conditions, definite progress can be recorded for the Church in the United States. Naturally the establishment of new religious communities was quite generally halted. Yet the Hospitalers of St. John of God came to this country in 1941, the White Fathers and the Austrian School Sisters of the Third Order of St. Francis in 1942. Noteworthy is the founding of the Glenmary Missioners by Father W. Howard Bishop in 1939, and their development during this decade. They pro-

<sup>1</sup> *The National Catholic Almanac*, 1948, p. 197.



For an explanation of the lettering and numbering, see Appendix III, pp. 413 f.





pose to bring the faith to the large non-Catholic districts of the country, particularly in the South. Their work is done directly by the priests of the society, but they are also assisted by brothers and sisters. The society is a crystallization of the motor missions that have been carried on for some years by groups of secular and religious priests, often assisted by seminarians and college students. Yet the already established religious communities are also taking an increasing interest in this work and are establishing missions throughout the South.<sup>2</sup>

New provinces and dioceses <sup>3</sup> within the established districts of the country also testify to the virility of the Church in the United States. The province of Denver, including the states of Colorado and Wyoming, was established in 1942. Besides the archdiocese in Colorado, it embraces the diocese of Cheyenne in Wyoming and the diocese of Pueblo in Colorado, erected one year earlier in anticipation of the provincial foundation. In 1944 the province of Indianapolis was established to embrace all of Indiana. The suffragan sees are Fort Wayne and the newly created dioceses of Evansville and Lafayette in Indiana. This left only Ohio for the province of Cincinnati, and gave a separate ecclesiastical province to each of the states that once were the Northwest Territory and were under the administrative care of Bishop Flaget alone. In the province of Cincinnati itself the diocese of Youngstown was erected in 1943, the diocese of Steubenville the next year. In 1945 the province of Omaha was created for the state of Nebraska, with the suffragan sees of Grand Island and Lincoln attached to it. In this same year part of the province of Milwaukee was made the diocese of Madison within the state of Wisconsin and the province. Two years later the diocese of Austin was erected in Texas as part of the province of San Antonio. Out in the Pacific the vicariate apostolic of Guam was made to include all the Marianas Islands in 1946, and the next

### Provinces and Dioceses

<sup>2</sup> *Ibid.*, p. 340.

<sup>3</sup> For details of the dioceses, see *The Official Catholic Directory*. For the ordinaries, see the Appendix.

year it was attached to the province of San Francisco, making this province the most extensive in the world. In 1948 Wake Island was attached to the vicariate of Guam. Toward the end of 1948, the diocese of Joliet was created within the province of Chicago.

Even more tangible evidence that the Church in the United States was recognized as mature came on December 23, 1945.

**Cardinal Glennon** When the Holy Father announced the creation of thirty-two new cardinals from every part of the world on this day, four of them were citizens of the United States. They were Archbishops Glennon, Mooney, Stritch, and Spellman. The oldest of them, in his eighty-fourth year, was John Cardinal Glennon,<sup>4</sup> who was consecrated bishop in 1896 and had been the archbishop of St. Louis since 1903. Like the other cardinals-designate, he traveled to Rome by chartered plane for the solemn investiture on February 18, 1946. On his return trip he got only as far as Ireland, the land of his birth, where he died on March 9 as the result of a cold he contracted while in the Eternal City.

Edward Cardinal Mooney<sup>5</sup> had occupied some important positions before his elevation to the cardinalate. After having

**Cardinals Mooney, Stritch, Spellman** been the spiritual director at the American College in Rome, he was made the apostolic delegate successively to India and Japan, became the ordinary of Rochester, and then succeeded to Detroit as its first archbishop.

Samuel Cardinal Stritch,<sup>6</sup> who succeeded Cardinal Mundelein as archbishop of Chicago, had previously been the bishop of Toledo and the archbishop of Milwaukee. Outside of his sees, he has always been known for the very active part he took in the work of the National Catholic Welfare Conference. Francis Cardinal Spellman<sup>7</sup> succeeded Cardinal Hayes as the ordinary of the archdiocese of New York after the latter's death in 1938. Before his coming to Boston

<sup>4</sup> Joseph B. Code, *Dictionary of the American Hierarchy*, p. 135.

<sup>5</sup> *Ibid.*, p. 244.

<sup>6</sup> *Ibid.*, p. 334.

<sup>7</sup> *Ibid.*, pp. 331 f.

as the auxiliary bishop and his succession to New York, he had been connected with the secretariate of state in Vatican City. He also succeeded Cardinal Hayes as the military vicar in the United States, and as such he visited practically every part of the world.

Since the death of Cardinal O'Connell in 1944 and the death of Cardinal Glennon in 1946, the cardinals in the United States were reduced to four, including three created in 1945 and Cardinal Dougherty of Philadelphia. It may be significant of the Church's maturity in the United States that all four are not only citizens but were also born in our country. Equally significant may be the fact that within the forties several of the older religious orders with headquarters in Europe had their general superior elected or appointed from members of the order in the United States. American citizens are thus taking an active part in the general administration of the Church and thereby show the maturity of our country's standing in Catholic matters.

**Participation  
in General  
Church  
Matters**

The present is not yet an opportune time for an adequate appraisal of the standing of the Church in the United States during the forties, for we still lack the perspective of time. Yet a fair account may be gathered at the hands of the hierarchy, who toward the close of the year 1947 issued a statement concerning our general condition. Following the leadership of the Holy Father, they point out "secularism" as the cause of our modern ills,<sup>8</sup> and they define it as "the practical exclusion of God from human thinking and living." They continue:

**Secularism**

No man can disregard God and play a man's part in God's world. Unfortunately, however, there are many men—and their number is daily increasing—who in practice live their lives without recognizing that this is God's world. For the most part they do not deny God. On formal occasions they may even mention His name. Not all of them would subscribe to the statement that all moral values derive from merely human conventions. But they fail to bring an awareness of their

<sup>8</sup> *The National Catholic Almanac*, 1948, pp. 96-99.



responsibility to God into their thought and action as individuals and members of society.<sup>9</sup>

The bishops find manifestations of this secularism in the individual, the family relations, education, the field of labor, and international relationships. This secularist spirit is a stumbling block not only in the world at large; it is also entering the portals of Catholic minds.

Concerning the individual, the bishops deplored the mounting relegation of God to some place out of this world and the

### **The Individual**

loss of the sense of responsibility to Him. "The greatest moral catastrophe of our age is the growing number of Christians who lack a sense of sin because personal responsibility to God is not a moving force in their lives."<sup>10</sup> To many God is simply a source of benefits when the need is great, as in the time of war, or when they are driven by some great emotional strain. Fundamentally many of them are very far away from God and the idea of responsibility to Him.

On the other hand, there can be no doubt about the more active participation of Catholics in the third orders,<sup>11</sup> the

### **The Mystical Body**

sodalities,<sup>12</sup> ecclesiastical societies,<sup>13</sup> and their entering into the spirit of these associations. The doctrine of the mystical body of Christ is finding a much better understanding. The liturgical movement, after some overenthusiastic aberrations, is gradually finding its true level and is beginning to lead Catholics to a deeper appreciation of the Sacrifice of the Mass. Interest in the Scriptures is growing, particularly after the publication of a revised edition of the New Testament in English in 1941 under the auspices of the Confraternity of Christian Doctrine and the promise that the Old Testament would also be presented in a new English translation done by eminent Scripture scholars.<sup>14</sup>

<sup>9</sup> *Ibid.*, p. 96.

<sup>10</sup> *Ibid.*

<sup>11</sup> *Ibid.*, pp. 255, 340.

<sup>12</sup> *Ibid.*, pp. 254, 436 f., 473.

<sup>13</sup> *Ibid.*, pp. 460-73.

<sup>14</sup> *Ibid.*, p. 202.

These translations were made by the Catholic Biblical Association in 1936, as stated in the Constitution of the Association, "to place at the disposal of the Episcopal Committee of the Confraternity of Christian Doctrine a body of men qualified for the investigation of biblical problems." An indication of a better moral standard among Catholics, with the idea of responsibility to God, may also be found in the Legion of Decency<sup>15</sup> and in the positive movement to produce a Catholic stage and Catholic films, together with the supervision and classification of films.<sup>16</sup> Growing interest in the ascetical life is evidenced by the increasing strength of religious orders and the publication of books and periodicals (e.g., *Review for Religious* and *Cross and Crown*) on the subject.

On the dark side concerning family relations, the bishops state: "God planned the human family and gave it its basic constitution. When secularism discards that plan and constitution it lacerates the whole social fabric. Artificial family planning on the basis of contraceptive immorality, cynical disregard of the noble purposes of sex, a sixty-fold increase in our divorce rate during the past century, and widespread failure of the family to discharge its educational functions are terrible evils which secularism brought to our country."<sup>17</sup> Even though the secularist spirit continues to enmesh many of our Catholic families, serious attempts have been made to counteract such influence. Shortly after 1930, when Pius XI issued the encyclical *Casti connubii* on the sanctity of the family relations, the Maternity Guild<sup>18</sup> was inaugurated by the National Catholic Women's Union, the women's section of the Catholic Central Union of America (Catholic Central Verein), and this apostolate is now also being carried on by other groups. The guild is an association of Christian charity, in which Catholics cooperate for the attainment of the primary purpose of marriage. It gives material aid on the "self-help and mutual-help principle

<sup>15</sup> *Ibid.*, p. 426.

<sup>16</sup> *Ibid.*, pp. 482-84.

<sup>17</sup> *Ibid.*, p. 97.

<sup>18</sup> *Ibid.*, p. 459.

## The Family

of cooperative guilds. . . . While the St. Vincent de Paul Society aids the destitute, these guilds aim to assist, in the first place, people of the moderate-income class who do not wish to accept charity in the odious sense of the word.”<sup>19</sup> Within very recent years the Cana Conference Movement,<sup>20</sup> a product of France, has found rather wide acclaim in our country. Through special conferences young couples are prepared for Christian marriage and those already married are instructed in the Christian principles that must be the foundation of a happy home. It is also pleasing to note that the Archconfraternity of Christian Mothers is being revived in many parishes as a means of inculcating the high dignity of motherhood. All these movements are gratifying signs of a return to sanity in family relations among the Catholics of our country.

The field of education also receives attention from the bishops because they perceive the paralysis of secularism that is creeping into it. They say:

Secularism breaks with our historical American tradition. When parents build and maintain schools in which their children are trained in the religion of their fathers, they are acting in the full spirit of that tradition. Secularists would invade the rights of parents, and invest the State with supreme powers in the field of education; they refuse to recognize the God-given place that parents have in the education of their children. God is an inescapable fact, and one cannot make a safe plan for life in disregard of inescapable facts. Our youth problem would not be so grave if the place of God in life were emphasized in the rearing of children. There would be less danger for the future of our democratic institutions if secularism were not so deeply entrenched in much of our thinking on education.<sup>21</sup>

Fervent Catholics are endeavoring to carry Christian education on the adult level, apart from the schools, to as many as possible. The Narberth Movement<sup>22</sup> was inaugurated (1929) for this purpose, and is now under the management of the National Council of Catholic Men. Short explanations of Catholic

<sup>19</sup> *Ibid.*

<sup>20</sup> *Ibid.*, p. 410.

<sup>21</sup> *Ibid.*, p. 98.

<sup>22</sup> *Ibid.*, 451.



doctrine are sent to non-Catholics by mail and are also inserted in the public press as advertisements. On similar lines, the Catholic Information Society of New York <sup>23</sup> has paved the way for reaching a large Catholic and non-Catholic public. The Catholic Information Pro Deo <sup>24</sup> was founded in New York in 1941 to meet public opinion on the common ground of current events and to influence it by accurate reporting and interpretation of the news in the light of Catholic principles.

**Adult  
Education**

The outdoor apostolate has been fostered by the Catholic Campaigners for Christ and more recently by the Catholic Evidence Guild and the Catholic Lay Apostle Guild.<sup>25</sup> The Forum Movement was organized to present lectures by experts on questions of modern life in the light of the Church's teaching.<sup>26</sup> The Catholic Committee of the South tries to develop Catholic ideals in that part of the country which has few Catholics.<sup>27</sup> In recent years Catholic publishers have also made a determined effort to reach a wider reading public. Catholic book clubs have done much to help this desire.<sup>28</sup> Similarly the Catholic press is showing a determination to better its output. These are happy signs that better Catholic writers are in prospect. And it may be hoped that in time they will also be enabled to publish a good Catholic daily newspaper.

**Wider  
Education**

Good use is also being made of the radio to disseminate Christian thought. Probably the best known of the programs is the Catholic Hour, which has been sponsored by the National Catholic Council of Men since 1930. This broadcast is on the air every Sunday of the year and makes use of some of the most renowned Catholic speakers. The council is now also sponsoring the programs called the Hour of Faith and the Faith of Our

**The Radio**

<sup>23</sup> *Ibid.*, p. 464. *Librarianship and the Franciscan Library*, pp. 133-49.

<sup>24</sup> *The National Catholic Almanac*, 1948, p. 446.

<sup>25</sup> *Ibid.*, pp. 452 f.

<sup>26</sup> *Ibid.*, p. 457.

<sup>27</sup> *Ibid.*, p. 481.

<sup>28</sup> *Ibid.*, pp. 506-9.

Times. The Sacred Heart program is broadcast for a quarter of an hour every day. The Ave Maria program has been broadcast weekly since 1935. One of the latest of the large programs is the Family Theatre of the Air, which promotes the Family Rosary Crusade. Many recorded programs, such as that of the Knights of Columbus and of the Third Order of St. Francis, are broadcast regularly from many individual radio stations. There are also feature programs for special occasions, and usually the large networks are liberal in putting programs from Vatican City on the air waves.<sup>29</sup>

Of deeper significance is the rapidly spreading movement for closed lay retreats. Retreat houses have been specially constructed for this purpose, and they are kept open the year round. Catholic boarding schools of various types often open their facilities for retreatants in larger groups during the summer months. To accomodate parish groups, one-day retreats, or days of recollection, are conducted in the home parish buildings. Since the retreatants are usually men and women of sincere convictions, this movement indicates a quickening of the Catholic conscience and a gradual growth of an other-worldly spirit.<sup>30</sup> It should help to stamp out the fires of secularism.<sup>31</sup>

Regarding economic conditions, the bishops state:

Secularism takes God out of economic thinking and thereby minimizes the dignity of the human person endowed by God with inalienable rights and made responsible to Him for corresponding individual and social duties. . . . When disregard of his responsibility to God makes the owner forget his stewardship and the social function of private property, there comes that irrational individualism which brings misery to millions. . . . When men in labor organizations lose the right social perspective, which a sense of responsibility gives, they are prone to seek merely the victory of their own group, in disregard of personal and property rights. The Christian view of economic life supports the demand for organization of management, labor, agriculture

<sup>29</sup> *Ibid.*, pp. 601-3.

<sup>30</sup> This accords with the Holy Father's desire, expressed in his encyclical *Sertum Laetitiae*.

<sup>31</sup> *Ibid.*, pp. 403-10.

and professions under government encouragement but not control, in joint effort to avoid social conflict and to promote cooperation for the common good.<sup>32</sup>

The bishops based their statements principally on the *Rerum novarum* of Leo XIII and the *Quadragesimo anno* of Pius XI, which even now are not sufficiently studied by leaders in the economic field. On the part of the Church in our country, several concrete means of securing economic peace have been inaugurated.

A step forward among the workers was the opening of workers' schools,<sup>33</sup> which have as their aim the training of workingmen in Catholic social economy and sound principles of union activity. There are now about one hundred such schools that guide these students in their relationship with their fellow workers and their employers. They are gradually finding recognition among the employers and the employees. A counterpart on the distaff side is the Institute on Industry,<sup>34</sup> which consists of an annual summer school at the National Catholic School of Social Service in Washington, D.C., and has been taken up also in other places.

### Workers' Schools

An attempt to give actual help to the middle classes has been made through the cooperative movement.<sup>35</sup> It has been taken up by various Catholic groups in its different phases of consumers' cooperation, producers' cooperation, and credit cooperation, the latter particularly through the parish credit unions.

In 1923 Father Edwin V. O'Hara, later bishop of Kansas City, was the prime mover in the founding of the National Catholic Rural Life Conference.<sup>36</sup> Its object is to strengthen and develop Catholicity in the rural districts and to promote the general welfare of the rural population. This aim is pursued by pro-

### Rural Life Conference

<sup>32</sup> *Ibid.*, p. 98.

<sup>33</sup> *Ibid.*, pp. 296 f.

<sup>34</sup> *Ibid.*, p. 479.

<sup>35</sup> *Ibid.*, pp. 476-79.

<sup>36</sup> *Ibid.*, p. 480.



grams and projects to care for the underprivileged Catholics living on the land, to keep on the land Catholics who are now there, to settle more Catholics on the land, and to convert non-Catholics who are there. This purpose is implemented by annual meetings, the publication of pamphlets, and the dissemination of information on problems affecting the Church in rural districts.

In response to an appeal of Pius XI in 1938 for a program of social action, the bishops in our country instructed the faculty of the Catholic University of America to prepare a program of civic education based on ethical principles. The result was the Commission on American Citizenship,<sup>37</sup> which consists of a group of representative Americans gathered for the purpose of fostering good citizenship. In 1944 the commission published a statement of principles in *Better Men for Better Times*, written by the late Monsignor George Johnson, then the director of the commission. This statement is now being transcribed into action by the publication of texts for elementary schools, and will be followed by texts for secondary schools. It is an implementation of the warning given to Catholics that they must keep themselves free from the spirit of secularism, and at the same time it shows them how important it is for them to be good citizens.

Despite these efforts to promote the well-being of all the people, the word of the Lord stands, that we shall always have the poor among us. Despite the communist sneer at charity, we shall always be obliged to practice it. On that account the Church has left no stone unturned to help those in distress in hospitals, specialized schools, orphan homes, homes for the aged, and institutions for those who need special guidance. These works of charity have prospered in our country from the earliest days through the solicitude of the various religious orders, congregations, and societies, whose members have always shown themselves prepared for many and great sacrifices to help those in

<sup>37</sup> *Ibid.*, pp. 398 f.

need. They in turn are assisted financially through the good will and the beneficence of the laity. The lay cooperation is best expressed in the St. Vincent de Paul Society,<sup>38</sup> which was introduced into this country in 1845, and now counts 2,500 conferences. In the early days most of these charitable endeavors were carried on and financed by individuals and by parish groups. The bishops have now put them quite generally on a diocesan level, with demanded assessments and collections. In the country as a whole we find the general leadership in the centralized National Conference of Catholic Charities.<sup>39</sup>

In the international relations the bishops also find the danger of secularism, as they state:

Secularism, which exiles God from human life, clears the way for the acceptance of godless, subversive ideologies—just as religion, which keeps God in human life, has been the one outstanding opponent of totalitarian tyranny. Religion has been its first victim; for tyrants persecute what they fear. . . . There would be more hope for a just and lasting peace if the leaders of the nations were really convinced that secularism, which disregards God, as well as militant atheism, which utterly denies Him, offers no sound basis for stable international agreements, for enduring respect for human rights, or for freedom under law.<sup>40</sup>

#### International Relations

Anti-Semitism and racism were products of the secularist spirit that goaded men into the Second World War.<sup>41</sup> The Church openly stood up against these evil tendencies, but some Catholics disregarded their responsibility to God in these matters.

#### Racism

In this country the outlet for this disregard was found principally in the disregard for the spiritual advance of the Colored people. There are still too many Negroes who have not yet been brought within the ambit of the Church's teachings. Nevertheless, the decade of the forties showed some improvement in the situation. We can now point to at least one semi-

<sup>38</sup> *Ibid.*, pp. 447 f.

<sup>39</sup> *Ibid.*, pp. 358 f.

<sup>40</sup> *Ibid.*, p. 99.

<sup>41</sup> *Ibid.*, pp. 565-67.

nary, one college, twelve boarding academies, and twenty-five high schools for the Colored under Catholic auspices.<sup>42</sup> On the other hand, the sentiment is growing, particularly in the North, to have Negroes identify themselves with the parishes already in existence. But a long and weary road will have to be traveled by those who advocate this Catholic solution of the race problem in our country.

Although the Catholics in the United States cooperated wholeheartedly in bringing the Second World War to a happy conclusion, their thoughts always tended toward peaceful solutions. On this account the department of social action in the National Catholic Welfare Conference is using all means at its disposal to bring about universal peace. It is gradually building up a Catholic library embracing all the essential points in this field, and it sponsors the Catholic Association for International Peace.<sup>43</sup> More specifically, the Bishops' Committee on the Pope's Peace Plan, which was organized in 1941, studies the peace principles enunciated by Pope Pius XII,<sup>44</sup> and tries to bring them into practical application. In pursuance of its aim to bring before the public the Catholic viewpoint on peace, the committee published in 1943 *Principles for Peace*, which is a compilation of the statements of the last five popes on the nature and conditions of peace.

To promote peace objectives and to combat all subversive elements, especially in the battle against communism, the Catholic War Veterans was organized in 1935.<sup>45</sup> It has become a rather potent force in upholding Catholic principles among the veterans of all our wars. Our Good Neighbor Policy, which proposes to bring about hemispheric solidarity, is being implemented by the Church through the closer touch with the educational institutions of Latin America, some of which antedate our own schools, and through sending a growing num-

### International Peace

### Promotion of Peace

<sup>42</sup> *Ibid.*, p. 342.

<sup>43</sup> *Ibid.*, pp. 419 f.

<sup>44</sup> *Ibid.*, pp. 425 f.

<sup>45</sup> *Ibid.*, pp. 692 f.



ber of religious as missionaries to the outlying districts of this hemisphere.

While the matured Church in the United States is thus trying to live up to her responsibilities, she is also looking anxiously into the future. Lowering clouds of trouble are appearing on the horizon. Direct and indirect persecution seems to be in the offing. Yet the Church in the United States may continue to look into the future with confidence on account of her solid anchorage on the Rock of Peter. *Ubi Petrus, ibi Ecclesia.*

**Attachment to  
the Holy See**

### References

A perusal of *The National Catholic Almanac* will bring to mind many up-to-date topics, which can be followed up in such periodicals as *America*, *The Commonweal*, *The Sign*, *The Catholic World*, *Catholic Action Notes*, *Social Justice Review*, *The Catholic Digest*, and many others. *Principles for Peace*, edited for the Bishops' Committee on the Pope's Peace Points by the Rev. Harry C. Koenig, is a mine of information on the mind of five popes concerning peace. *The Official Catholic Directory* is indispensable for statistics.



## APPENDIX I

### VICARIATES APOSTOLIC

(The letters in parentheses correspond to the letters on the maps at pages 202, 318 f., 384 f.

Alabama-Florida, 1825-29 (c)

Michael Portier (1825-29).

Alabama-Mississippi-Florida, 1822-23 (a)

No vicar apostolic.

Alaska, 1916- , prefecture apostolic since 1894 (v)

Joseph R. Crimont, S.J. (1917-45); Walter J. Fitzgerald, S.J. (1945-47); Francis D. Gleeson, S.J. (1948- ).

Arizona, 1868-97 (l)

John B. Salpointe (1868-84); Peter Bourgade (1885-97).

Brownsville, 1874-1912 (p)

Dominic Manucy (1874-84); Peter Verdaguer (1890-1911).

Colorado-Utah, 1868-87 (n)

Joseph Machebeuf (1868-87).

Dakota, 1876-88 (r)

Martin Marty, O.S.B. (1879-88).

Florida, 1857-70 (i)

Augustin Verot, S.S. (1857-60).

Guam, 1911- (u)

Francis X. Villa y Mateu, O.F.M.Cap. (1911-13); Augustin Bernaus y Serra, O.F.M.Cap. (1913-14); Joaquin Philip Olaiz y Zabalgá, O.F.M. Cap. (1914-35); Michael Angel Olano, O.F.M.Cap. (1935-45); Apollinaris W. Baumgartner, O.F.M.Cap. (1945- ).

Hawaiian Islands, 1844-1941, prefecture apostolic since 1827 (f)

Louis Maigret, SS.CC., 1847-82; Herman Koeckermann, SS.CC. (1882-92); Gulstan Ropert, SS.CC. (1892-1903); Libert H. Boeynaems, SS.CC. (1903-26); Stephen P. Alencastre, SS.CC. (1926-40).

Idaho, 1868-93 (m)

Louis Lootens (1868-76); Alphonse J. Glorieux (1885-93).

Indian Territory, 1891-1905, prefecture apostolic since 1876 (t)

Theophile Meerschaert (1891-1905).

Kansas, 1850-77, at first called Indian Territory (f)



- John Miége, S.J. (1850-74); Louis M. Fink, O.S.B. (1874-77).  
Marysville, 1860-68 (k)  
Eugene O'Connell (1861-68)  
Mississippi, 1825-37 (b)  
Under the administrative care of New Orleans.  
Nebraska, 1859-85 (j)  
James O'Gorman, O.C.S.O., (1859-74); James O'Connor (1876-85).  
New Mexico-Utah, 1850-53 (g)  
John Lamy (1850-53).  
North Carolina, 1868-1924 (o)  
James Gibbons (1868-72); John J. Keane (1878-82); H. P. Northrop  
(1882-83); Leo M. Haid, O.S.B. (1888-1924).  
Northern Minnesota, 1875-89 (q)  
Rupert Seidenbusch, O.S.B. (1875-88).  
Oregon, 1843-46, (e)  
Francis Norbert Blanchet (1844-46).  
Texas, 1841-47, prefecture apostolic since 1838 (d)  
John Mary Odin, C.M. (1841-47).  
Upper Peninsula of Michigan, 1853-57 (h)  
Frederick Baraga (1853-57).  
Utah, 1886-91 (s)  
Lawrence Scanlan (1886-91).

## APPENDIX II

### ARCHDIOCESES AND DIOCESES

(Capital letters denote archdioceses; lower-case letters, vicariates apostolic; arabic numerals, dioceses. These correspond to the letters and numerals on the maps at pages 202, 318 f., and 384 f. The order of letters and numbers is the chronological order of the founding.)

Albany, 1847. (26)

John McCloskey (1847-64); John T. Conroy (1865-77); Francis McNeirny (1877-94); Thomas M. Burke (1894-1915); Thomas F. Cusack (1915-18); Edmund F. Gibbons (1919- ).

Alexandria, 1853; Natchitoches until 1910. (34)

Augustus M. Martin (1853-75); Francis X. Leray (1876-83); Anthony Durier (1884-1904); Cornelius Van de Ven (1904-32); Daniel F. Desmond (1932-45); Charles P. Greco (1946- ).

Allegheny, 1876-89. (61)

Michael Domenec, C.M. (1876-77).

Alton; see Springfield in Illinois.

Altoona, 1901. (86)

Eugene A. Garvey (1901-20); John J. McCort (1920-36); Richard T. Guilfoyle (1936- ).

Amarillo, 1926. (110)

Rudolph A. Gerken (1926-33); Robert E. Lucey (1934-41); Laurence J. FitzSimon (1941- ).

Austin, 1947. (127)

Louis J. Reicher (1947- ).

Baker City, 1903. (89)

Charles J. O'Reilly (1903-18); Joseph F. McGrath (1918- ).

Baltimore, 1789; A. 1808. (1 A)

John Carroll (1789-1815); Leonard Neale (1815-17); Ambrose Maréchal, S.S. (1817-28); James Whitfield (1828-34); Samuel Eccleston, S.S. (1834-51); Francis P. Kenrick (1851-63); Martin J. Spalding (1864-72); James Roosevelt Bayley (1872-77); James Gibbons (1877-1921); Michael J. Curley (1921-47); Francis P. Keough (1947- ).

Bardstown; see Louisville.

## Belleville, 1887. (71)

John Janssen (1888-1913); Henry Althoff (1913-47); Albert R. Zuroweste (1947- ).

## Belmont Abbey, 1910. (95)

Leo M. Haid, O.S.B. (1910-24); Vincent G. Taylor, O.S.B. (1924- ).

## Bismarck, 1910. (96)

Vincent Wehrle, O.S.B. (1910-39); Vincent J. Ryan (1940- ).

## Boise, 1893. (84)

Alphonse J. Glorieux (1893-1917); Daniel M. Gorman (1918-27); Edward J. Kelly (1927- ).

## Boston, 1808; A. 1875. (3 H)

John L. de Cheverus (1808-23); Benedict J. Fenwick, S.J. (1825-46); John B. Fitzpatrick (1846-66); John J. Williams (1866-1907); William O'Connell (1907-44); Richard J. Cushing (1944- ).

## Brooklyn, 1853. (35)

John Loughlin (1853-91); Charles E. McDonnell (1892-1921); Thomas E. Molloy (1921- ).

## Buffalo, 1847. (27)

John Timon, C.M. (1847-67); Stephen V. Ryan, C.M. (1868-96); James E. Quigley (1896-1903); Charles H. Colton (1903-15); Dennis J. Dougherty (1915-18); William Turner (1919-36); John A. Duffy (1937-44); John F. O'Hara, C.S.C. (1945- ).

## Burlington, 1853. (36)

Louis De Goesbriand (1853-99); John S. Michaud (1899-1908); Joseph J. Rice (1910-38); Matthew F. Brady (1938-44); Edward F. Ryan (1944- ).

## Californias; see Los Angeles.

## Camden, 1937. (113)

Bartholomew J. Eustace (1937- ).

## Charleston, 1820. (7)

John England (1820-42); Ignatius A. Reynolds (1843-55); Patrick N. Lynch (1857-82); Henry P. Northrop (1883-1916); William T. Russell (1916-27); Emmet M. Walsh (1927- ).

## Cheyenne, 1887. (72)

Maurice F. Burke (1887-93); Thomas M. Lenihan (1896-1901); James J. Keane (1902-11); Patrick A. McGovern (1912- ).

## Chicago, 1843; A. 1880. (20 L)

William Quarter (1843-48); James O. Van de Velde, S.J. (1848-53); Anthony O'Regan (1853-58); James Duggan (1859-69); Thomas P. Foley, admin. (1870-79); Patrick A. Feehan (1880-1902); James E. Quigley (1903-15); George Mundelein (1915-39); Samuel Stritch (1939- ).



Cincinnati, 1821; A. 1850. (9 D)

Edward D. Fenwick, O.P. (1821-32); John B. Purcell (1833-83); William H. Elder (1883-1904); Henry Moeller (1904-25); John T. McNicholas, O.P. (1925- ).

Cleveland, 1847. (28)

Amadeus Rappe (1847-70); Richard Gilmour (1872-91); Ignatius F. Horstmann (1891-1908); John P. Farrelly (1909-21); Joseph Schrembs (1921-45); Edward F. Hoban (1945- ).

Columbus, 1868. (46)

Sylvester R. Rosecrans (1868-78); John A. Watterson (1880-99); Henry Moeller (1900-03); James J. Hartley (1904-44); Michael J. Ready (1944- ).

Concordia; see Salina.

Corpus Christi, 1912. (100)

Paul J. Nussbaum, C.P. (1913-20); Emmanuel B. Ledvina (1921-1949); Mariano S. Garriga (1949- ).

Covington, 1853. (37)

George A. Carrell, S.J. (1853-68); Augustus M. Toebbe (1869-84); Camillus P. Maes (1884-1915); Ferdinand Brossart (1915-23); Francis W. Howard (1923-44); William T. Mulloy (1944- ).

Crookston, 1910. (97)

Timothy Corbett (1910-38); John H. Peschges (1938-44); Francis J. Schenk (1945- ).

Dallas, 1890. (82)

Thomas F. Brennan (1891-92); Edward J. Dunne (1893-1910); Joseph P. Lynch (1911- ).

Davenport, 1881. (64)

John McMullen (1881-83); Henry Cosgrove (1884-1906); James Davis (1906-26); Henry P. Rohlman (1927-44); Ralph L. Hayes (1944- ).

Denver, 1887; A. 1941. (74 U)

Joseph P. Macheboeuf (1887-89); Nicholas C. Matz (1889-1917); J. Henry Tihen (1917-31); Urban J. Vehr (1931- ).

Des Moines, 1911. (99)

Austin Dowling (1912-19); Thomas W. Drumm (1919-33); Gerald T. Bergan (1934-48); Edward C. Daly, O.P. (1948- ).

Detroit, 1833; A. 1937. (13 Q)

Frederick Rese (1833-71); Peter P. Lefebvre, admin. (1841-69); Caspar H. Borgess (1870-88); John S. Foley (1888-1918); Michael J. Gallagher (1918-37); Edward Mooney (1937- ).

Dubuque, 1837; A. 1893. (15 N)

Matthias Loras (1837-58); Clement Smyth, O.C.S.O (1858-65);

- John Hennessy (1866-1900); John J. Keane (1911-29); Francis J. Beckman (1930-46); Henry P. Rohlman (1946- ).
- Duluth, 1889. (77)  
James McGoldrick (1889-1918); John T. McNicholas, O.P. (1918-25); Thomas A. Welch (1925- ).
- El Paso, 1914. (104)  
Anthony J. Schuler, S.J. (1915-42); Sidney M. Metzger (1942- ).
- Erie, 1853. (38)  
Michael O'Connor (1853-54); Josue M. Young (1854-66); Tobias Mullen (1868-99); John E. Fitzmaurice (1899-1920); John M. Gannon (1920- ).
- Evansville, 1944. (123)  
Henry J. Grimmelsman (1944- ).
- Fall River, 1904. (90)  
William Stang (1904-07); Daniel F. Feehan (1907-34); James E. Cassidy (1934- ).
- Fargo, 1889; Jamestown until 1897. (78)  
John Shanley (1889-1909); James O'Reilly (1909-34); Aloisius J. Muench (1935- ).
- Fort Wayne, 1857. (44)  
John H. Luers (1857-71); Joseph Dwenger, C.P.P.S. (1872-93); Joseph Rademacher (1893-1900); Herman J. Alerding (1900-24); John F. Noll (1925- ).
- Gallup, 1939. (119)  
Bernard Espelage, O.F.M. (1940- ).
- Galveston, 1847. (29)  
John M. Odin, C.M. (1847-61); Claude M. Dubuis (1862-92); Nicholas A. Gallagher (1892-1918); Christopher E. Byrne (1918- ).
- Grand Island, 1912; Kearney until 1917. (101)  
James A. Duffy (1913-31); Stanislaus V. Bona (1931-44); Edward J. Hunkeler (1945- ).
- Grand Rapids, 1882. (66)  
Henry J. Richter (1883-1916); Michael J. Gallagher (1916-18); Edward D. Kelly (1919-26); Joseph G. Pinten (1926-40); Joseph C. Plagens (1941-43); Francis J. Haas (1943- ).
- Grass Valley; see Sacramento.
- Great Falls, 1904. (91)  
Matthias C. Lenihan (1904-30); Edwin V. O'Hara (1930-39); William J. Condon (1939- ).
- Greek Rite, Pittsburgh, 1924. (109)  
Basil Takach (1924-48); Daniel Ivancho (1948- ).

## Green Bay, 1868. (47)

Joseph Melcher (1868-73); Francis X. Krautbauer (1875-85); Frederick X. Katzer (1886-91); Sebastian G. Messmer (1891-1903); Joseph J. Fox (1904-14); Paul P. Rhode (1915-45); Stanislaus V. Bona (1945- ).

## Harrisburg, 1868. (48)

Jeremiah F. Shanahan (1868-86); Thomas McGovern (1887-98); John W. Shanahan (1899-1916); Philip R. McDevitt (1916-35); George L. Leech (1935- ).

## Hartford, 1843. (21)

William Tyler (1843-49); Bernard O'Reilly (1850-56); F. P. MacFarland (1858-74); Thomas Galberry, O.S.A. (1875-78); Lawrence S. McMahon (1879-93); Michael Tierney (1893-1908); John J. Nilan (1910-34); Maurice F. McAuliffe (1934-44); Henry J. O'Brien (1945- ).

## Helena, 1884. (68)

John B. Brondel (1884-1903); John P. Carroll (1904-25); George J. Finnegan, C.S.C. (1927-32); Ralph L. Hayes (1933-35); Joseph M. Gilmore (1935- ).

## Honolulu, 1941. (120)

James J. Sweeney (1941- ).

## Indianapolis, 1934; A. 1944; Vincennes until 1898. (14 V)

Simon Bruté (1834-39); Celestine de la Hailandière (1839-47); John S. Bazin (1847-48); Maurice de St. Palais (1848-77); Francis S. Chatard (1878-1918); Joseph Chartrand (1918-33); Joseph E. Ritter (1934-46); Paul C. Schulte (1946- ).

## Jamestown; see Fargo.

## Joliet, 1948. (128)

Martin D. McNamara (1948- ).

## Kansas City, Kansas, 1877; Leavenworth until 1947. (62)

Louis M. Fink, O.S.B. (1877-1904); Thomas F. Lillis (1904-10); John Ward (1910-29); Francis Johannes (1929-37); Paul C. Schulte (1937-46); George J. Donnelly (1946- ).

## Kansas City (Missouri), 1880. (63)

John J. Hogan (1880-1913); Thomas F. Lillis (1913-38); Edwin V. O'Hara (1939- ).

## Kearney; see Grand Island.

## La Crosse, 1868. (49)

Michael Heiss (1868-80); Kilian C. Flasch (1881-91); James Schwebach (1891-1921); Alexander J. McGavick (1921-48); John P. Treacy (1946- ).

## Lafayette in Indiana, 1944. (124)

John G. Bennett (1944- ).



Lafayette (Louisiana), 1918. (106)

Jules B. Jeanmard (1918- ).

Lansing, 1937. (114)

Joseph H. Albers (1937- ).

Lead; see Rapid City.

Leavenworth; see Kansas City, Kansas.

Lincoln, 1887. (75)

Thomas Bonacum (1887-1911); J. Henry Tihen (1911-17); Charles J. O'Reilly (1918-23); Francis J. Beckman (1923-30); Louis B. Kucera (1930- ).

Little Rock, 1843. (22)

Andrew Byrne (1843-62); Edward Fitzgerald (1866-1907); John B. Morris (1907-46); Albert L. Fletcher (1946- ).

Los Angeles, 1840; A. 1936; Californias until 1848; Monterey until 1859; Monterey-Los Angeles until 1922 (18 P)

Francis Garciadiego y Morenos, O.F.M. (1840-46); Joseph S. Alemany, O.P. (1850-53); Thaddeus Amat, C.M. (1853-78); Francis Mora (1878-96); George T. Montgomery (1896-1903); Thomas J. Conaty (1903-15); John J. Cantwell (1917-47); J. Francis A. McIntyre (1948- ).

Louisiana, 1793-1826. (2)

Luis Peñalver y Cardenas (1793-1801); L. William Du Bourg, S.S. (1815-25).

Louisville, 1808; A. 1937 Bardstown until 1841. (4 R)

Benedict J. Flaget, S.S. (1808-32); John B. David, S.S. (1832-33); Benedict J. Flaget, S.S. (1833-50); Martin J. Spalding (1850-64); Peter J. Lavialle (1865-67); William G. McCloskey (1868-1909); Denis O'Donaghue (1910-24); John A. Floersch (1924- ).

Madison, 1945. (126)

William P. O'Connor (1946- ).

Manchester, 1884. (68)

Denis M. Bradley (1884-1903); John B. Delany (1904-06); George A. Guertin (1907-31); John P. Peterson (1932-44); Matthew F. Brady (1944- ).

Marquette, 1857; Sault Ste. Marie until 1865; Sault Ste. Marie-Marquette until 1937. (45)

Frederick Baraga (1857-68); Ignatius Mrak (1868-78); John Vertin (1879-99); Frederick Eis (1899-1922); Paul J. Nussbaum, C.P. (1922-35); Joseph C. Plagens (1935-40). Francis J. Wagner (1940-47); Thomas L. Noa (1947- ).

Military Ordinariate, 1917. (105)

Patrick Hayes (1917-38); Francis Spellman (1939- ).

Milwaukee, 1843; A. 1875. (23 I)

John M. Henni (1843-81); Michael Heiss (1881-90); Frederick X. Katzer (1891-1903); Sebastian G. Messmer (1903-30); Samuel A. Stritch (1930-40); Moses E. Kiley (1940- ).

Mobile, 1829. (12)

Michael Portier (1829-59); John Quinlan (1859-83); Dominic Manucy (1884); Jeremiah O'Sullivan (1885-96); Edward P. Allen (1897-1926); Thomas J. Toolen (1927- ).

Monterey; see Los Angeles.

Monterey-Fresno, 1922. (107)

John B. MacGinley (1924-32); Philip G. Scher (1933- ).

Monterey-Los Angeles; see Los Angeles.

Nashville, 1837. (16)

Richard P. Miles, O.P. (1837-60); James Whelan, O.P. (1860-63); Patrick A. Feehan (1865-80); Joseph Rademacher (1883-93); Thomas S. Byrne (1894-1923); Alphonse J. Smith (1923-35); William L. Adrian (1936- ).

Natchez, 1837. (17)

John J. Chance, S.S. (1840-52); James Van de Velde, S.J. (1853-55); William H. Elder (1857-80); Francis A. Janssens (1881-88); Thomas Heslin (1889-1911); John E. Gunn, S.M. (1911-24); Richard O. Gerow (1924- )

Natchitoches; see Alexandria.

Nesqually; see Seattle.

Newark, 1853; A. 1937. (39 S)

James Roosevelt Bayley (1853-72); Michael A. Corrigan (1873-80); Winand M. Wigger (1881-1901); John J. O'Connor (1901-27); Thomas J. Walsh (1928- ).

New Orleans, 1826; A. 1850. (10 E)

Leo De Neckere, C.M. (1829-33); Anthony Blanc (1835-60); John M. Odin, C.M. (1861-70); Napoleon J. Perché (1870-83); Francis X. Leray (1883-87); Francis A. Janssens (1888-97); Placide L. Chapelle (1897-1905); James H. Blenk, S.M. (1906-17); John W. Shaw (1918-34); Joseph F. Rummel (1935- ).

New York, 1808, A. 1850. (5 F)

Richard L. Concanen, O.P. (1808-10); John Connolly, O.P. (1814-25); John Dubois (1826-42); John J. Hughes (1842-64); John McCloskey (1864-85); Michael A. Corrigan (1885-1902); John Farley (1902-18); Patrick Hayes (1919-38); Francis Spellman (1939- ).

Ogdensburg, 1872. (57)

Edgar P. Wadhams (1872-91); Henry Gabriels (1891-1921); Joseph H. Conroy (1921-39); Francis J. Monaghan (1939-42); Bryan J. McEntegart (1943- ).

- Oklahoma City and Tulsa, 1905; Oklahoma until 1930. (92)  
 Theophile Meerschaert (1905-24); Francis C. Kelley (1924-48);  
 Eugene J. McGuinness (1948- ).
- Omaha, 1885; A. 1945. (69 W)  
 James O'Connor (1885-90); Richard Scannell (1891-1916); Jeremiah J. Harty (1916-27); Francis F. Rummel (1928-35); James H. Ryan (1935-47); Gerald T. Bergan (1948- ).
- Oregon City; see Portland in Oregon.
- Owensboro, 1937. (115)  
 Francis R. Cotton (1937- ).
- Paterson, 1937. (115)  
 Thomas H. McLaughlin (1937-47); Thomas A. Boland (1947- ).
- Peoria, 1875. (60)  
 John L. Spalding (1876-1908); Edmund M. Dunne (1909-29);  
 Joseph H. Schlarman (1930- ).
- Philadelphia, 1808; A. 1875. (6 J)  
 Michael Egan, O.F.M. (1809-14); Henry Conwell (1819-42); Francis P. Kenrick (1842-51); John N. Neumann, C.S.S.R. (1852-60); James F. Wood (1860-83); Patrick J. Ryan (1884-1911); Edmond F. Prendergast (1911-18); Dennis Dougherty (1918- ).
- Pittsburgh, 1843. (19)  
 Michael O'Connor (1843-53, 1854-60); Michael Domenec, C.M. (1860-76); J. Tuigg (1876-89); Richard Phelan (1889-1904); J. F. Regis Canevin (1904-20); Hugh C. Boyle (1921- ).
- Portland (Maine), 1853. (40)  
 David W. Bacon (1855-74); James A. Healy (1875-1900); William H. O'Connell (1901-06); Louis S. Walsh (1906-24); John G. Murray (1925-31); Joseph E. McCarthy (1932- ).
- Portland in Oregon; A. 1846; Oregon City until 1928. (24 B) Francis N. Blanchet (1846-80); Charles J. Seghers (1880-84); William H. Gross, C.S.S.R. (1885-98); Alexander Christie (1899-1925); Edward D. Howard (1926- ).
- Providence, 1872. (58)  
 Thomas F. Hendrickson (1872-86); Matthew Harkins (1887-1921); William A. Hickey (1921-33); Francis P. Keough (1934-47); Russell J. McVinney (1948- ).
- Pueblo, 1941. (121)  
 Joseph C. Willging (1941- ).
- Quincy; see Springfield in Illinois.
- Raleigh, 1924. (108)  
 William J. Hafey (1925-37); Eugene J. McGuinness (1937-44); Vincent S. Waters (1945- ).



Rapid City, 1902; Lead until 1930. (87)

John Stariha (1902-09); Joseph F. Busch (1910-15); John L. Lawler (1916-48); William T. McCarty, C.S.S.R. (1948- ).

Reno, 1931. (111)

Thomas K. Gorman (1931- ).

Richmond, 1820. (8)

Patrick Kelly (1820-22); Richard V. Whelan (1840-50); James McGill (1850-72); James Gibbons (1872-77); John J. Keane (1878-88); Augustine Van de Vyver (1889-1911); Denis J. O'Connell (1912-26); Andrew J. Brennan (1926-45); Peter L. Ireton (1945- ).

Rochester, 1868. (50)

Bernard J. McQuaid (1868-1909); Thomas F. Hickey (1909-28); John F. O'Hern (1929-33); Edward F. Mooney (1933-37); James E. Kearney (1937- ).

Rockford, 1908. (94)

Peter J. Muldoon (1908-27); Edward F. Hoban (1928-42); John J. Boylan (1942- ).

Sacramento, 1868; Grass Valley until 1886. (51)

Eugene O'Connell (1868-84); Patrick Manogue (1884-95); Thomas Grace (1896-1921); Patrick J. Keane (1922-28); Robert J. Armstrong (1929- ).

Saginaw, 1938. (117)

William F. Murphy (1938- ).

St. Augustine, 1870. (55)

Augustin Verot, S.S. (1870-76); John Moore (1877-1901); William J. Kenny (1902-13); Michael J. Curley (1914-21); Patrick J. Barry (1922-40); Joseph P. Hurley (1940- ).

St. Cloud, 1889. (79)

Otto Zardetti (1889-94); Martin Marty, O.S.B. (1894-96); James Trobec (1897-1914); Joseph F. Busch (1915- ).

St. Joseph, 1868. (52)

John J. Hogan (1868-80), admin. (1880-93); Maurice F. Burke (1893-1923); Francis Gilfillan (1923-33); Charles H. Le Blond (1933- ).

St. Louis, 1826; A. 1847. (11 C)

Joseph Rosati, C.M. (1827-43); Peter R. Kenrick (1843-95); John J. Kain (1895-1903); John Glennon (1903-46); Joseph E. Ritter (1946- ).

St. Paul, 1850; A. 1888. (30 M)

Joseph Cretin (1850-57); Thomas L. Grace, O.P. (1859-84); John Ireland (1884-1918); Austin Dowling (1918-30); John G. Murray (1931- ).

## Salina, 1887; Concordia until 1944. (73)

Richard Scannell (1887-91); John J. Hennessy, admin. (1891-97);  
John F. Cunningham (1898-1919); Francis J. Thief (1920-38);  
Francis A. Thill (1938- ).

## Salt Lake, 1891. (83)

Lawrence Scanlan (1891-1915); Joseph S. Glass, C.M. (1915-26);  
John J. Mitty (1926-32); James E. Kearney (1932-37); Duane G.  
Hunt (1937- ).

## San Antonio, 1874; A. 1926. (59 O)

Anthony D. Pellicer (1874-80); John C. Neraz (1881-94); John A.  
Forest (1895-1911); John W. Shaw (1911-18); Jerome Drossaerts  
(1918-40); Robert E. Lucey (1941- ).

## San Diego, 1936. (112)

Charles F. Buddy (1936- ).

## San Francisco; A. 1853. (41 G)

Joseph S. Alemany, O.P. (1853-84); Patrick W. Riordan (1885-  
1914); Edward J. Hanna (1915-35); John J. Mitty (1935- ).

## Santa Fe, 1853; A. 1875. (42 K)

John B. Lamy (1853-85); John B. Salpointe (1885-94); Placide L.  
Chapelle (1894-97); Peter Bourgade (1899-1908); John B. Pitaval  
(1909-18); Albert T. Daeger, O.F.M. (1919-32); Rudolph A. Gerken  
(1933-43); Edwin V. Byrne (1943- ).

## Savannah-Atlanta, 1850; Savannah until 1937. (31)

Francis X. Gartland (1850-54); John Barry (1857-59); Augustin  
Verot, S.S. (1861-70); Ignatius Persico, O.F.M.Cap. (1870-72); Wil-  
liam H. Gross, C.S.S.R. (1873-85); Thomas A. Becker (1886-99);  
Benjamin J. Keiley (1900-22); Michael J. Keyes, S.M. (1922-35);  
Gerald P. O'Hara (1935- ).

## Sault Ste. Marie; see Marquette.

## Scranton, 1868. (53)

William O'Hara (1868-99); Michael J. Hoban (1899-1926); Thomas  
C. O'Reilly (1927-38); William J. Hafey (1938- ).

## Seattle, 1850; Nesqually until 1907. (32)

Augustin M. Blanchet (1850-79); Aegidius Junger (1879-95); Ed-  
ward J. O'Dea (1896-1932); Gerald Shaughnessy, S.M. (1933- ).

## Sioux City, 1902. (88)

Philip J. Garrigan (1902-19); Edmond Heelan (1920-48); Joseph  
M. Mueller (1948- ).

## Sioux Falls, 1889. (80)

Martin Marty, O.S.B. (1889-94); Thomas O'Gorman (1896-1921);  
Bernard J. Mahoney (1922-39); William O. Brady (1939- ).

## Spokane, 1913. (102)

Augustine F. Schinner (1914-25); Charles D. White (1926- ).

- Springfield (Massachusetts), 1870. (56)  
 Patrick T. O'Reilly (1870-92); Thomas D. Beaven (1892-1920);  
 Thomas M. O'Leary (1921-49).
- Springfield in Illinois, 1853; Quincy until 1857; Alton until 1923. (43)  
 Henry D. Juncker (1857-68); Peter J. Baltes (1869-86); James  
 Ryan (1888-1923); James A. Griffin (1923-48); William A. O'Con-  
 nor (1948- ).
- Steubenville, 1944. (125)  
 John K. Mussio (1945- ).
- Superior, 1905. (93)  
 Augustine F. Schinner (1905-13); Joseph M. Koudelka (1913-21);  
 Joseph G. Pinten (1921-26); Theodore M. Reverman (1926-41);  
 William P. O'Connor (1941-46); Albert G. Meyer (1946- ).
- Syracuse, 1886. (70)  
 Patrick A. Ludden (1886-1912); John Grimes (1912-22); Daniel  
 J. Curley (1923-32); John A. Duffy (1933-37); Walter A. Foery  
 (1937- ).
- Toledo, 1910. (98)  
 Joseph Schrembs (1911-21); Samuel A. Stritch (1921-30); Karl J.  
 Alter (1931- ).
- Trenton, 1881. (65)  
 Michael J. O'Farrell (1881-94); James A. McFaul (1894-1917);  
 Thomas J. Walsh (1918-28); John J. McMahon (1928-32); Moses  
 E. Kiley (1934-40); William A. Griffin (1940- ).
- Tucson, 1897. (85)  
 Peter Bourgade (1897-99); Henry Granjon (1900-22); Daniel J.  
 Gercke (1923- ).
- Ukrainian Greek Catholic Diocese, Philadelphia, 1913. (103)  
 Stephen Ortynski, O.S.B.M. (1913-16); Constantine Bohachevsky  
 (1924- ).
- Vincennes; see Indianapolis.
- Washington (D.C.), 1939. (118 T)  
 Michael J. Curley (1939-47); Patrick A. O'Boyle (1947- ).
- Wheeling, 1850. (33)  
 Richard V. Whelan (1850-74); John J. Kain (1875-93); Patrick J.  
 Donahue (1894-1922); John J. Swint (1922- ).
- Wichita, 1887. (76)  
 John J. Hennessy (1888-1920); Augustus J. Schwertner (1921-39);  
 Christian H. Winkelmann (1940-46); Mark K. Carroll (1947- ).
- Wilmington, 1868. (54)  
 Thomas A. Becker (1868-86); Alfred A. Curtis (1886-96); John J.  
 Monaghan (1897-1925); Edmond J. Fitzmaurice (1925- ).



Winona, 1889. (81)

Joseph B. Cotter (1889-1909); Patrick R. Heffron (1910-27); Francis  
M. Kelly (1928- ).

Youngstown, 1943. (122)

James A. McFadden (1943- ).

### APPENDIX III

#### ECCLESIASTICAL PROVINCES

(Capital letters denote archdioceses; lower-case letters, vicariates apostolic; arabic numerals, dioceses. These correspond to the letters and numerals on the maps at pages 202, 318 f., and 384 f. The order of letters and numbers is the chronological order of the founding.)

#### BALTIMORE, 1 A.

Charleston, 7; Richmond, 8; Savannah-Atlanta, 31; Wheeling, 33; Wilmington, 54; St. Augustine, 55; Belmont Abbey, 95; Raleigh, 108.

#### PORTLAND IN OREGON, 24 B.

Seattle, 32; Helena, 68; Boise, 84; Baker City, 89; Great Falls, 91; Spokane, 102; Vicariate of Alaska, v.

#### ST. LOUIS, 11 C

St. Joseph, 52; Kansas City, Kansas, 62; Kansas City, 63; Salina, 73; Wichita, 76.

#### CINCINNATI, 9 D

Cleveland, 28; Columbus, 46; Toledo, 98; Youngstown, 122; Steubenville, 125.

#### NEW ORLEANS, 10 E

Mobile, 12; Natchez, 17; Little Rock, 22; Alexandria, 34; Lafayette, 106.

#### NEW YORK, 5 F

Albany, 26; Buffalo, 27; Brooklyn, 35; Rochester, 50; Ogdensburg, 57; Syracuse, 70.

#### SAN FRANCISCO, 41 G

Sacramento, 51; Salt Lake, 83; Reno, 111; Honolulu, 120; Vicariate of Guam, u.

#### BOSTON, 3 H

Hartford, 21; Burlington, 36; Portland, 40; Springfield, 56; Providence, 58; Manchester, 68; Fall River, 90.

#### MILWAUKEE, 23 I

Green Bay, 47; La Crosse, 49; Superior, 93; Madison, 126.

#### PHILADELPHIA, 6 J

Pittsburgh, 19; Erie, 38; Harrisburg, 48; Scranton, 53; Altoona, 86.

## SANTA FE, 42 K

El Paso, 104; Gallup, 119.

## CHICAGO, 20 L

Springfield in Illinois, 43; Peoria, 60; Belleville, 71; Rockford, 94;  
Joliet, 128.

## ST. PAUL, 30 M

Duluth, 77; Fargo, 78; St. Cloud, 79; Sioux Falls, 80; Winona, 81;  
Rapid City, 87; Bismarck, 96; Crookston, 97.

## DUBUQUE, 15 N

Davenport, 64; Sioux City, 88; Des Moines, 99.

## SAN ANTONIO, 59 O

Galveston, 29; Dallas, 82; Oklahoma City-Tulsa, 92; Corpus  
Christi, 100; Amarillo, 110; Austin, 127.

## LOS ANGELES, 18 P

Tucson, 85; Monterey-Fresno, 107; San Diego, 112.

## DETROIT, 13 Q

Marquette, 45; Grand Rapids, 66; Lansing, 114; Saginaw, 117.

## LOUISVILLE, 4 R

Nashville, 16; Covington, 37; Owensboro, 115.

## NEWARK, 39 S

Trenton, 65; Camden, 113; Paterson, 115.

## WASHINGTON, 118 T

## DENVER, 74 U

Cheyenne, 72; Pueblo, 121.

## INDIANAPOLIS, 14 V

Fort Wayne, 44; Evansville, 123; Lafayette in Indiana, 124

## OMAHA, 69 W

Lincoln, 75; Grand Island, 101.



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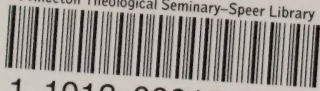
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